



The Improvement Era

February 1958

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HONOLULU, HAWAII



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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

Pencils, Pencils

Frank L. Remington in *Think* has called attention to the billion-and-a-half pencils manufactured in the United States each year. The modern pencil is essentially graphite and clay held in wood, although a total of about 40 different materials are used in the production. Currently 370 different types are made in 70 different colors and 18 degrees of hardness. A modern 7-inch-long pencil can draw a 35-mile long line or write an average of 45,000 words.



A New Generation



Biologists at California Institute of Technology have developed a four-wing fly, the fruit fly, *Drosophila*. This will provide a powerful tool in the study of how the genes affect the development of organisms. The regular two-winged *Drosophila* has been used widely in genetics studies because it produces a new generation with hundreds of offspring every 10 days.

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ERA

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David O. McKay and Richard L. Evans, *Editors*; Doyle L. Green, *Managing Editor*; Marba C. Josephson, *Associate Managing Editor*; Elizabeth J. Moffitt, *Production Editor*; Albert L. Zobell, Jr., *Research Editor*; Eileen Gibbons, *Manuscript Editor*; Gordon T. Allred, *Editorial Associate*; Ralph Reynolds and Ed Maryon, *Art Directors*.
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The Improvement Era Offices, 50 North Main Street, Salt Lake City 16, Utah

Cover—"Sunset at Black-rock" is Hal Rumel's description of his full-color photograph from which our cover was reproduced. The area of Great Salt Lake has been a favorite vantage point since pioneer times.



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Picture credits and footnotes, page 127.

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Our leaders speak

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These Times



Educational Television

by Dr. G. Homer Durham
Vice President, University of Utah

The members of your family (and probably you) spend four hours or more a day looking at television if you own a set and live in the United States. If you don't live in the USA, you probably own a set also; if not, you soon will. Our daily habits and way of life are being transformed. E. M. Forster, years ago, anticipated some of the possibilities that could result in his story, "The Machine Stops." In this story, man had become attuned to seeing the world in his own living quarters, to automatic climate, food, change of clothing, bed linen, and whatnot—all provided by electronics and machines. But when the central power station stopped, man stopped.

Our dependence on machines and electronics is clearly apparent. Television, also, is like a great magnet, drawing the family together in a corner. But man's destiny and purpose is to be more than a spectator. He must also be a participant. Can television be creative, the means of stimulating improved action, better behavioral patterns, richer lives?

This, of course, is the challenge of commercial television as well as educational television. Billions of dollars are spent each year by the commercial stations. The great American networks produce some marvelous features that carry depth and meaning far beyond entertainment. But educational television has a distinctive challenge, in two aspects: (1) in programs beamed over channels parallel to the commercial ones; (2) more especially, in closed-circuit transmission for strictly formal educational purposes. Both aspects may well revolutionize the process and the growth of learning.

By the time this appears in print, viewers in Utah will have become familiar with the initial offerings of KUED, Channel 7, Salt Lake City, owned and operated under license from the Federal Communications Commission by the University of Utah; and offering programs in co-operation with the Utah Educational Television Foundation, a nonprofit corporation which includes repre-

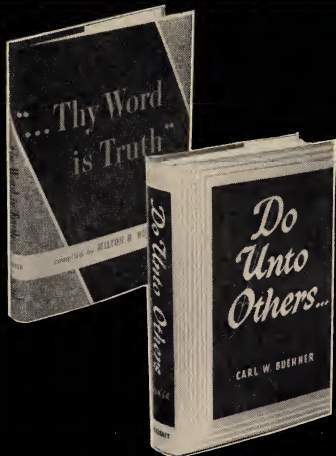
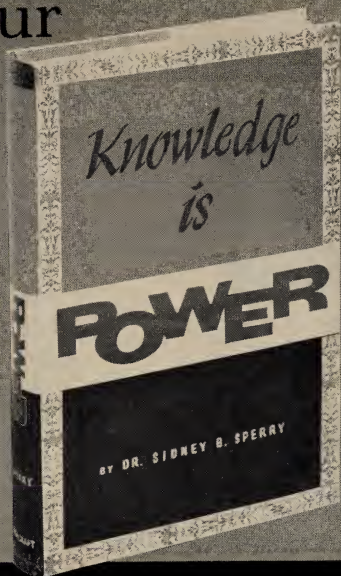
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sensation from Utah State University of Agriculture and Applied Science, Brigham Young University, the Utah State Board of Education, the Salt Lake City Schools, and other similar organizations.

The first telecast in 1926 featured the image and voice of a young Utahn from Pleasant Grove, Utah, Dr. A. Ray Olpin, then a research scientist with the Bell Telephone Laboratories, now president of the University of Utah. President Olpin's phrase to describe the future potentialities of educational TV is "new highways—super-highways to the mind."

Experimentation in open channel telecasts is fairly well advanced. San Francisco's KQED (managed by James Day, a former resident of Ogden, Utah, incidentally) and stations in many other areas have been operated for several years. No competition with commercial stations is involved. The educational stations aim at *specific* rather than at *mass* audiences. And each audience aimed at involves a *specific interest*.

Gathering speed and know-how also is the closed-circuit technique. Closed-circuit TV is being used in an increasing number of college and university campuses for regular instructional purposes. The Ford Foundation, through its Fund for the Advancement of Education, has invested large sums in experimenting with this medium. Recently, Miami University at Oxford, Ohio, released a report of study in instructional procedures. The findings have unusual interest. I summarize them briefly as reported October 1, 1957.

1. College professors are keenly interested in improving instruction.

2. They make in general, however, inadequate use of audio-visual aids, and closed-circuit TV meets with some faculty opposition.

3. TV *probably* will be restricted to courses enrolling large numbers, as TV has been found to be uneconomical for small classes.

4. TV teaching is more demanding on teachers than regular methods.

5. Studies over three semesters demonstrate that students in TV courses achieve as much as students in the same courses taught by traditional means, but students tend "to become progressively disenchanted with television instruction as the year progresses."

6. The personality and ability of

the teacher remains the major determinant in student responses and attitudes, whether in TV or in other classes.

Some planners at the University of California at Berkeley indulged in a "daydream about the future" at a recent meeting on problems of higher education held in San Francisco. They visualized the campus of the future. Its important center, like the library of today, was a huge place filled with many small cubicles. Each cubicle contained a TV screen and sound facilities. There were many dials and buttons, capable of producing thousands of combinations to give impulse to thousands of electric circuits.

The student in chemistry would enter a cubicle. If he wanted to hear Linus Pauling explain molecular structure in certain hydrocarbons, he would consult a catalog and dial a combination. Presto! Professor Pauling, Nobel prize-winner, would appear and report. Later, if he wanted to see and hear Henry Eyring explain the theory of rate processes, he would dial that combination. If he didn't get the substance the first time, like reading the book the second time, he could re-dial and hear and see it explained a second time. Limitations would exist, such as the necessity of practical laboratory work. But this new "library" (or rather, addition to the old library) would permit the student to pursue advanced studies as thoroughly and rapidly as he desired!

The dream may not materialize in the Berkeley planners' fashion. But we may be assured that educational television is coming fast, is here to stay, and with wise development will open new vistas for human achievement. The revolution in living and behavior seen since World War II as the result of commercial television is only an indication.

What did you do formerly with the four hours a day you now spend watching TV? The additional opportunity to select *how* you spend almost one-sixth of your life in the future (if the trend persists and continues) can well be enhanced by the advent of open-channel educational television. But the exciting challenge is what can be done, what may develop, with the new audio-visual medium in school and on campus. Developments here will shape the future, including the future of commercial and educational channels.

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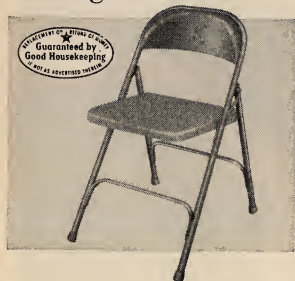


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Letters and Reports

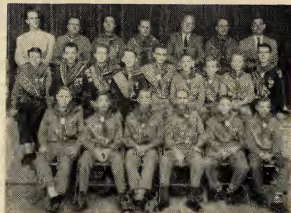
GOALS CAN BE REACHED

Nineteen Scouts and scouters received the Eagle Scout award at the court of honor held at Midvale Fourth Ward, Midvale (Utah) Stake, September 29. The guest of honor was Governor George D. Clyde of Utah. Five Explorers received the Silver Explorer awards from Rulon Doman, chief executive of the Great Salt Lake Council, Boy Scouts of America. All but three of the Scouts started as a group in the Primary Association's Trekker class and the Guide Patrol. For the past five years the troop and post have been under the same leadership.

Reported by Lester L. Petersen of Troop 159.



Standing left to right—Gordon W. Jensen, scoutmaster; Lester L. Petersen, guide patrol leader; Arland L. Russon, institutional representative; Seated—Carl F. Allmendinger, chairman troop commander; Arden E. Webb, assistant scoutmaster; David L. Morchant, troop committeeman.



"ACTION IS GROWTH"

"Action is growth" is the favorite phrase of Samuel F. Leigh, of Cedar City, Utah, who at 79 is still a very active member of the Church. (He is shown with his wife looking at the November 1957 Era.) In 1904, more than fifty years ago, as a young missionary serving in Colorado, he began reading the Era, and he has been a subscriber ever since, having many of the volumes bound for reference. He

Front, left to right—David Allmendinger, Wayne Ross, Darrell Allmendinger, Brent Phillips, David Gillen, and Robert Young. Second row—Kent Woodward, Dennis Cox, Lynn Gadd, Douglas Gadd, David Morchant, Kent Steppan, Ford Stevenson, Roger Martineau, Howard Kempton. Top row—Don Davis, assistant post adviser; Arden E. Webb, 1st scoutmaster; Melvin Gadd, scout commissioner; Gordon W. Jensen, scoutmaster; Governor George Dewey Clyde; Lester L. Petersen, guide patrol leader; Frank Steppan, post adviser. David Nicol received an award but was absent when picture was taken.



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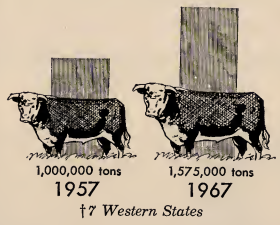
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Progress in the West means...

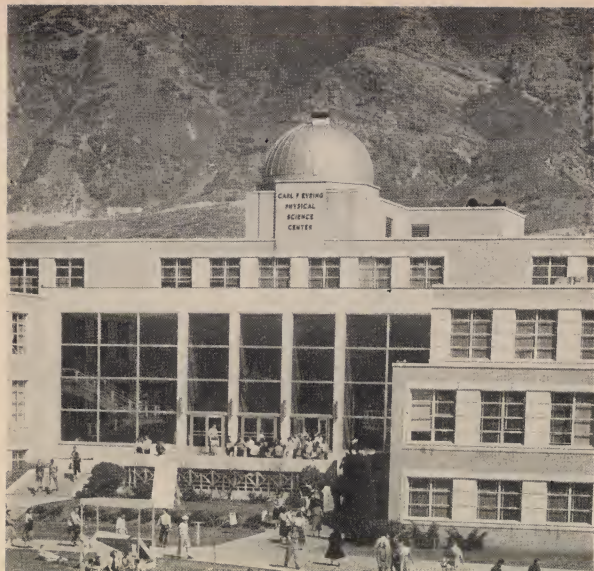
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was a member of a bishopric for twenty-five years, including six years as a bishop. He has been a patriarch since 1930. For five decades he has taught in both the Sunday School and MIA. He has just been released after five years of teaching the Cedar Pine Indians. He has an enviable record in civic affairs as well, with years of service on the city council, county commission, and as selective service board member. Brother and Sister Leigh are the parents of four children.

Cody, Wyoming

Dear Editors:

Congratulations are in order on your November issue of *The Improvement Era*. So many people have stopped me on the street to tell me how very fine they thought it was.

Best wishes ever.

Sincerely,
Edward T. Grigware
Artist

Los Angeles, California

Dear Editors:

If you can spare them I would very much like to have two or three copies of the issue of the *Era* in which you ran the Cody Mural reproduction.

I understand that the pressroom crew came up with a very fine job, which I was sure they would do. They seem to know their business.

Best regards.

Sincerely,
Fred Bond
Outdoor Photography

San Francisco, California

Dear Sir:

This is to congratulate you on the excellent layout changes you have introduced into *The Improvement Era*. I think you will find that if this policy of improvement is continued, you will soon have a publication not only superior in content, but superior in its ability to merchandise its content, which, of course, is the secret of successful publishing.

Cordially,
John P. Russell,
Advertising Manager
Federal Pacific Electric Company

Denver, Colorado

Dear Editors:

Thank you so very much for the December issue of *The Improvement Era*. I have read it with much pleasure and spiritual refreshment and enlightenment.

Your article, "Jesus Returns to Jerusalem," is most illuminating, inspirational, and beautifully written.

It truly brings one the spirit of our Savior and Christmas. I enjoyed the article, "The Man of Nazareth," by President David O. McKay exceedingly. Am very happy to have a poem in this beautiful issue.

Cordially,
Mary Lucretia Barker

Salt Lake City, Utah

Dear Editors:

Many thanks for the "new" *Era*. The color illustrations are truly lovely, and the articles by the general authorities are excellent. The "layout" makes the magazine more readable and attractive. You are certainly to be congratulated. Best wishes.

M. Ellsworth



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The Church Moves On

November 1957

14 General Superintendent George R. Hill of the Sunday School announced the appointment of Willis S. Peterson of Salt Lake City to membership on the Deseret Sunday School Union board.

16 The First Presidency announced the appointment of Elder Lyman S. Shreeve as president of the Salt Lake Valley Regional Mission. He succeeds President G. Wallace Fox. President Shreeve, a veteran of missionary activity, has served three missions, two in Argentina, and one presiding in the Uruguayan Mission.

17 Elder Lloyd R. Hunsaker sustained as president of Logan (Utah) Stake, succeeding President Henry R. Cooper. President Hunsaker had been President Cooper's first counselor. Elders Ernest G. Earl and Allen Meikle sustained as counselors to President Hunsaker. Elder K. Ray Robinson, second counselor in the former presidency, was released.

23 The First Presidency announced that the term of service of missionary calls to the Southwest Indian Mission would henceforth be two and a half years. Previously it had been two years. The extra six months are needed, as in the other foreign-tongue fields, to learn the language.

24 President David O. McKay dedicated the chapel of the Miami (Florida) Branch, Southern States Mission.

Elder Rulon S. Rasmussen sustained as president of South Sevier (Utah) Stake, succeeding President William B. Daniels, with whom he served as first counselor for eleven years. Elders Heber C. Christiansen and Elton C. Roberts were sustained as President Rasmussen's counselors. Elder John B. Magleby, second counselor in the former presidency, was released.

30 The First Presidency announced the appointment of Elder Arthur M. Jensen as president of the Uruguayan Mission, succeeding President Frank D. Parry. President Jensen, who lives in Capitol Hill Ward, Salt Lake City, has been president of the Mexican Branch in Salt Lake City for several years. He served

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as a missionary in the Spanish-American Mission in 1936-38. Mrs. Jensen and the family, a daughter and two sons, will accompany him to his field of labor.

December 1957

1 President David O. McKay dedicated the chapel of the Deer Park (Florida) Branch, Southern States Mission.

"A New Witness for Christ," was the title of the sermon delivered by Elder LeGrand Richards of the Council of the Twelve on the Church of the Air program of the Columbia Broadcasting System's radio network.

Elder Milan D. Smith sustained as president of Washington (D C) Stake, succeeding President J. Willard Marriott. President Smith's counselors are Elders Joseph H. Tippits and Robert W. Barker. President Marriott's counselors, Elders Samuel R. Carpenter and Frank C. Kimball, were released.

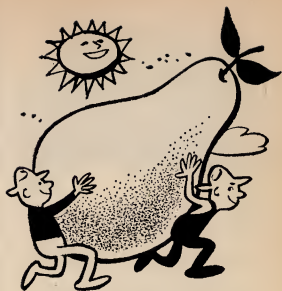
8 Santa Ana Stake, the 251st now functioning in the Church, formed from portions of Orange County (California) Stake, with Elder Karl C. Durham, former second counselor in Orange County Stake, sustained as president. His counselors are Elders Floyd Martin Carlson and Dean Wilson Francis. The new stake, with a membership of 4272, is made up of seven wards: Westminster, Santa Ana, Garden Grove, Garden Grove Second, Laguna, Orange, and Costa Mesa. President John C. Dalton remained president of Orange County Stake with Elder Justin B. Lillywhite continuing as first counselor. The new second counselor is Elder Gerald L. Erickson. Orange County Stake has a membership of 3569 and includes Fullerton, Buena Park, Buena Park Second (created after the division of the stake), Anaheim, and Anaheim Second wards. The changes in the stake organizations were effected by Elders Harold B. Lee and Marion G. Romney of the Council of the Twelve.

Elder Max C. Mortensen sustained as president of Yellowstone (Idaho) Stake, with Elders Robert L. Archibald and Edlund D. Clark as his counselors. They succeed President William J. Lewis and his counselors, Elders Edgar O. Westerberg and Sherman Hess.

Elder Clifford U. Gee sustained as second counselor in the Park (Salt Lake City) Stake presidency, succeeding Elder LeRoy A. Drechsel.

11 The First Presidency announced the appointment of Jay E. Welch as assistant director of the Salt Lake Tabernacle Choir. He fills a position left vacant in September when Richard P. Condie, an assistant choir director, succeeded J. Spencer Cornwall as director of the Tabernacle Choir. Elder Welch is 32 years old, and a native of Salt Lake City. He was graduated from the University of California at Los Angeles in 1945. He studied at the Paris Conservatory after filling a mission to France and obtained a master's degree in music from Mills College, Oakland, California, in 1951. For several years he has been affiliated with the University of Utah.

14 An increase of nearly fifty thousand young people (and those who like to stay young) on the rolls of the Mutual Improvement Association and a one percent increase in average weekly attendance for the year ending last June were announced. The total enrolment was 405,362; the average weekly attendance was fifty-three percent.



SAFEWAY

**A FRIEND OF THE FAMILY
- FRIEND OF THE FARMER**

Safeway for many years now has been the largest buyer of fresh fruits and vegetables grown in Utah. Annual purchases of Utah agricultural commodities by Safeway currently run about \$25,000,000.

Many of these products are sold in Utah Safeway Stores. Many others are shipped to other states, providing new outlets for surplus Utah crops.

A good example is Bartlett pears. Last fall, with a bumper crop, some 39,000 bushels of Utah Bartlett pears were shipped out of the state. Of these, 29,000 bushels were shipped by Safeway to Nevada, Wyoming, Montana, Idaho, Colorado, Kansas, Nebraska, South Dakota, Missouri, Iowa and New Mexico.

**SAFEWAY IS A FRIEND
OF THE FAMILY . . . AND
A FRIEND OF THE
FARMER**

SAFEWAY



THE IMPROVEMENT ERA



Bookrack

DO UNTO OTHERS . . .

Carl W. Buehner. *Bookcraft, Salt Lake City, 1957. 173 pages. \$2.00.*

This volume is one that will readily win a place in the hearts and minds of the Church membership as a whole and includes heartwarming stories that provide the right kind of ammunition to stir its readers to greater activity in the Church. The author has divided his book into four sections: Stories I Like, My Trip to the South Sea Islands, The Duty of the Ward Teacher, and Sermons and Writings.

Anyone who has ever heard Bishop Buehner talk will want to own this book.—M. C. J.

"... THY WORD IS TRUTH"

Millon R. Hunter, Compiler. *Bookcraft, Salt Lake City, 1957. 128 pages. \$1.50.*

This compilation of excerpts from the addresses of the General Authorities affords understanding of Church doctrine as well as advice for living better and richer lives. With excerpts from all the living General Authorities of the Church and two from Matthew Cowley, this book provides a wealth of material from which to quote authoritatively concerning Church doctrine.

The book is a valuable addition to any home library.—M. C. J.

HANDY SCRIPTURE GUIDE

Benjamin Alward. *Deseret Book Company, Salt Lake City, Utah, 1957. 225 pages. \$1.75.*

This compilation from the standard works of the Church affords those who wish to study the gospel readily accessible quotations for constant perusal. The subjects under which the quotations are found include: (Continued on page 117)

Salt Lake City... Air Capital of the West!

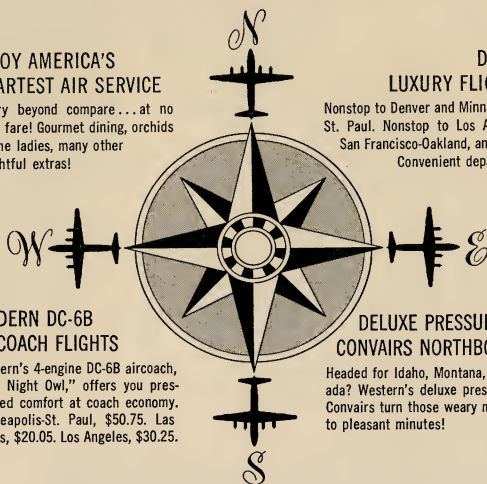
WESTERN AIRLINES' flights now assure you of modern air service to 45 cities in the West —with connections to all the world!

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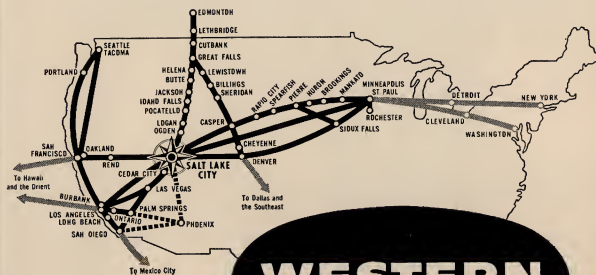


MODERN DC-6B AIRCRAFT FLIGHTS

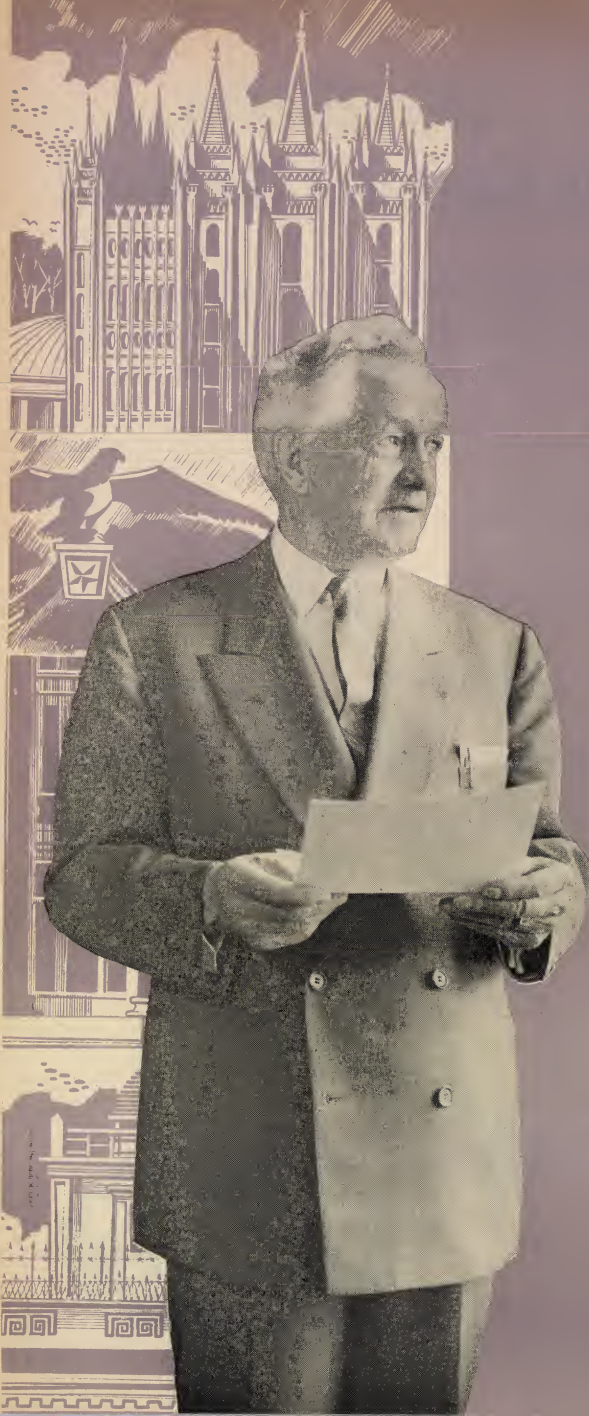
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WESTERN AIRLINES



The

by President

One of the most impressive parables ever told is the story of the Prodigal Son. I remind you of it that you may use it in your teaching, that you may use it as a warning.

Let us examine it—two boys had the gift of choice, as precious as life itself. One became dissatisfied with his surroundings (we are not told what caused the dissatisfaction) and he chose to leave his father's home. We are told that he was "the younger son"; so likely he was immature in his judgment. He evidently longed for so-called freedom and wanted, so to speak, to try his wings. Accordingly, he said, "Father, give me the portion of goods that falleth to me." (Luke 15:12.) The father gave him his portion, and out the lad went.

Here is a case of volition; here is choice—deliberate choice. Here is, in a way, rebellion against authority.

Let us consider five things which I think contributed to that young man's downfall:

First, *Irritation at Restraint*. A very common experience in youth; perhaps some of us can go back in memory and recall a time when we experienced some such feeling. I hope that those who may recall such experiences will not also remember having spoken condemnatory words against their father or their mother. I hope there was not even a thought that condemned them because it will stay with the person who had such a thought through life.

Perhaps parents have asked us not to go to parties unchaperoned. We resented it because we thought we knew more than our parents. The Prodigal Son felt the same. Matters were not

Prodigal Son

David O. McKay

being conducted as he thought they should be conducted. "Part of this belongs to me," he thought. "Give me my portion, and I will take care of myself."

Second, *Self-conceit*. It is a common thing for students of high school and college to arrogate to themselves superior knowledge. The Prodigal Son assumed just such arrogance. The second step toward his failure was truly self-conceit.

Extravagance is a vice

Third, *Extravagance*. The Prodigal Son possessed plenty of means and opportunity to gain favor among his associates. He could be a hail-fellow-well-met sort of person, be praised, complimented, and flattered; so he spent extravagantly, which is a vice.

A great lesson in life is to learn to spend less than we earn. It is surprising how much success depends upon that little practice, and how quickly failure can come in business or to an individual who spends more than he earns. I am not referring now to investments—investment in education, investment in property—I am referring to unwise expenditures.

Many successful men have had to economize when they were going through school. I read the other day of one man who lived on one meal a day and became one of the greatest scientists of the world. I have in mind a very dear friend and associate, when I was principal of Weber Academy, who slept on a hard board for a bed, who prepared his own scanty meals while at school, but who eventually became president of one of our leading educational institutions.

Fourth, *Intemperance*. Indulgence in tobacco, intoxicants, stimulants, and the like, gives a false impression of joy, pleasure, and success. The Prodigal Son did not know, as many young men and young women of today do not know, that those harmful things are about as useful to the body as dynamite would be in building a home.

Charles Wagner in *The Simple Life* says, "Let your needs rule you, pamper them, and you will see them multiply like insects in the sun. The more you give them, the more they demand. He is senseless who

seeks for happiness in material prosperity alone. Our needs, in place of the servants they should be have become a turbulent and seditious crowd, a legion of tyrants in miniature. A man enslaved to his needs may best be compared to a bear with a ring in its nose that is led about and made to dance at will. The likeness is not flattering, but you will grant that it is true."

Fifth, *Riotous Living*. This young man, the Prodigal Son, so we are told, wasted his substance and weakened his character in riotous living. As a result, he found himself tending swine. The Savior uses that as the lowest of occupations, and the people to whom Jesus spoke considered it just that.

He was a total failure in life, a good illustration of how quickly a young man may descend to that plane of existence in which all created animals live only to satisfy their appetites and gratify their passions. Dulled was his appreciation of the spiritual realm which includes intellectual aspiration, the love of the good, the true, and the beautiful, and of other attributes of the soul which make life sweet and wholesome such as kindness, consideration, sympathy, and love—the most divine attribute of the human soul.

As surely as the sun rises in the east, youth who start out to indulge their appetites and passions are on the downward road to apostasy. I do not limit this statement to youth; any man or woman who starts out on that road of intemperance, or dissolute living, will separate himself or herself from the fold as inevitably as darkness follows day.

"a knave or a fool"

"My spirit shall not always strive with man" (Gen. 6:3), says the Lord. His spirit will not dwell in an unclean tabernacle, he has told us. He who tries to live a double life in violation of his covenants is "either a knave or a fool." Often he is both, because he himself is using his free agency to gratify his passions, to waste his substance in riotous living, to violate the covenants that he has made in the house of God.

I wish to say to every- (Continued on page 111)

In these pages is answered clearly
earth blessed through

Your Question

by Joseph Fielding Smith
President of the Council of the Twelve

Note—Response to Your Question is so great that it is possible to answer on these pages but a small percentage of the questions submitted. In some cases it may seem advisable to answer questions by mail. This can be done, of course, only if you include your name and address when you write.—J. F. S.

QUESTION: *"In our studies of the scriptures the question arose as to the meaning of the covenant of the Lord made with Abraham as recorded in Genesis, chapters 17, 18, and 22. We understand the promise that his seed would be a great and mighty nation and that this covenant was to be everlasting, but we do not understand the promise, 'In thy seed shall all the nations of the earth be blessed.' Israel during most of its history was an exclusive nation which had been forbidden to mix with the surrounding nations, and down through the years the Jews have maintained that exclusiveness. How are the nations of the earth blessed through Abraham and his seed?"*

ANSWER: These passages in Genesis do not convey the full significance of this covenant the Lord made with Abraham. Without doubt much of the promise of blessings to the nations has been lost through the transcribing and translating of the scriptures. In the book of Abraham we find a more accurate account as follows:

"My name is Jehovah, and I know the end from the beginning; therefore my hand shall be over thee.

"And I will make of thee a great nation, and I will bless thee above measure, and make thy name great among all nations, and thou shalt be a blessing unto thy seed after thee, that in their hands they shall bear this ministry and Priesthood unto all nations;

"And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father;

"And I will bless them that bless thee, and curse them that curse thee; and in thee (that is, in thy Priesthood) and in thy seed (that is, thy Priesthood), for I give unto thee a promise that this right shall continue in thee, and in thy seed after thee (that is to say, the literal seed, or the seed of the body) shall all the families of the earth be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal."¹

The greatness of the Israelitish nation in Palestine

(See page 127 for references.)

and succinctly, "How are the nations of the Abraham and his seed?"

does not enter into this question. David made Israel a nation of power to be respected. In the days of Solomon its fame had gone to all parts of the known world, but because of wickedness in Solomon's later years and following, decay set in because of the rebellion of the people of Israel. First came the carrying away of the ten tribes into Assyria, from which country they never to this day have returned. From these exiles many without question found their way into the area which formed the nations of northern Europe. The greater body however has been hidden away by the hand of God to be restored at a later day. Then scarcely more than a century after the ten tribes were taken captive, the people of the nation of Judah were carried captive into Babylon, and from that nation many never returned. After this captivity of seventy years, the remnant came back to Palestine to continue as the nation of Judah.

Conditions before the flood

The point in your question to be considered is how were the nations benefited by the covenant made with Abraham? First let us take a view of conditions before the flood. The Lord taught Adam the gospel after he was driven out of the Garden of Eden, and the Lord commanded him to teach his children. This Adam did, but we read that Satan came among them saying: "I am also a son of God; and he commanded them, saying: Believe it not; and they believed it not, and they loved Satan more than God. And men began from that time forth to be carnal, sensual, and devilish."² Therefore in the course of about sixteen hundred years the world had become corrupt and the Lord brought upon it the flood and cleansed it from its iniquity. With Noah and his family a new start was made, and the same commandments were given, and the people began to multiply and spread out over the earth. Like the antediluvians they too soon forgot the commandments of the Lord and turned to wickedness and idolatry. Therefore the Lord chose Abraham and commanded him to leave his native land and made a covenant with him that through his seed he would bless the world with the gospel. "Be-

hold, I will lead thee by my hand, and I will take thee, to put upon thee my name, even the Priesthood of thy father, and my power shall be over thee.

"My name shall be known"

"As it was with Noah so shall it be with thee; but through thy ministry my name shall be known in the earth forever, for I am thy God."³

It was to be by scattering the children of Israel among the nations of the earth that the Lord would bless them and make them entitled to the blessings of the gospel. The Lord took measures for this scattering soon after the Israelites entered the land of Palestine and had received their inheritances. For a detailed account of this dispersion the reader is referred to the excellent work by Elder George Reynolds entitled, *Are We of Israel?* In this brief history the migrations and mixing of the Israelites in all parts of the earth is shown; therefore it is not needful here to go into any great detail showing this universal scattering. Evidence of the mixing of the seed of Israel among the gentile nations is shown at the time of the feast of Pentecost when Peter and the apostles addressed the assembly of Hebrews who had come to that feast, "devout men, out of every nation under heaven."⁴ These people evidently had been born in these foreign lands for they could not speak the language of the apostles and were astonished that each heard them in his own tongue.

We who accept the Book of Mormon know that the Lord led the Nephites and the Mulekites out of Palestine to this western hemisphere. Likewise other colonies were taken to other parts of the earth. What became of the Ten Tribes we do not know, but from the prophetic utterances of the Nephite prophets we know that long before the coming of our Redeemer, the Israelites were scattered over the face of the globe. Nephi writing of this scattering had this to say:

"Wherefore, the things of which I have read are things pertaining to things both temporal and spiritual; for it appears that the house of Israel, sooner or later, will be scattered upon (Continued on page 116)

Spiritual Values of Washington and Lincoln



by Dr. Leland H. Monson

Head of English Department, Weber College

The contributions of Washington and Lincoln extend far beyond the limits of the continental United States. Their significance is world-wide. Interest in them reaches to every corner of the earth where human hearts beat and where people love liberty.

Spirituality is the common quality that undergirds the superstructure of their contributions to humanity. By spirituality we mean the state of being spiritual, refinement in thought and feeling, love of the good and beautiful, respect for the higher moral qualities, and ability to project ourselves as better than we are. Paul lists "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" as fruits of the spirit, and "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings,

murders, drunkenness, and revelings" as fruits of the flesh—opposites of spirituality.

We recognize spirituality in these lines from the poets: "Unless above himself he can erect himself, how poor a thing is man."

"And ah for a man to arise in me, that the man *I am* may cease to be."

"Ah, but a man's reach should exceed his grasp, or what's a heaven for?"

"Ah love! could you and I with Him conspire
To grasp this sorry Scheme of Things entire,
Would we not shatter it to bits—and then
Remold it nearer to the Heart's Desire."

It was leadership fired by such principles that guided the actions of Washington and Lincoln. They



sought to translate great spiritual concepts into institutions beneficial to all mankind. Washington was more than the founder of this great republic. He was one of the early pioneers in civic righteousness and liberty. The free people of the world today look to Washington as the great defender of the common people. Speaking of the government he helped to found, Washington said: "Liberty is the basis; and whoever would dare to sap the foundation, or overturn the structure, under whatever specious pretext he may attempt it, will merit the bitterest execration, the severest punishment, which can be inflicted by his injured country." Go to almost any land and you will find little children being taught to honor his name as a symbol of liberty, of honor, of integrity. At a time when some of us think peace and security more

precious than liberty, we need to take stock of such men as Washington.

He was actuated by the highest motives. For example, a month before the fighting at Lexington and Concord, he wrote to his brother, John Augustine: "It is my full intention to devote my life and fortune in the cause we are engaged in." In a speech before Congress he said:

"Lest some unlucky event should happen unfavorable to my reputation, I beg it may be remembered by every gentleman in this room, that I this day declare with the utmost sincerity, I do not think myself equal to the command I am honored with. As to the pay, I beg leave to assure the Congress that, as no pecuniary consideration would have tempted me to accept this arduous employment, at the expense of

my domestic ease and happiness, I do not wish to make any profit on it. I will keep an exact account of my expenses. Those I doubt not, they will discharge, and that is all I desire."

Those who knew him best have commented on his lofty ideals. "There is something charming to me," wrote John Adams, "in the conduct of Washington, a gentleman of one of the first fortunes upon the continent, leaving his delicious retirement, his family and friends, sacrificing his ease and hazarding all in the cause of his country." Washington put his whole future, his entire fortune, and even his life at stake for a great cause. "He was peculiarly devoted to large ideals and consecrated his life to the welfare of his nation and mankind." Rupert Hughes points to his unselfishness and writes that Washington often referred to the cause of the "unborn millions."

Even in private life he looked beyond himself and worked for the good of others. On one occasion, the lovable Washington helped to right a chaise that had tipped over on a Virginia highway and restore half a ton of luggage that lay scattered on the ground. Wealth and position did not keep him from strenuous effort when his services were needed.

In public life there was the same dedication to high ideals. At least twice during his term of office, he acted counter to public sentiment. On the first occasion when a French minister attempted to break through neutrality that had been proclaimed, ten thousand people in Philadelphia threatened to drag Washington from his house and effect a revolution in the government to compel him to support the French Revolution. The second case was when he signed the treaty of 1795 with Great Britain, an act which met with much disapproval. In neither case did Washington swerve from what he thought right.

"These unpleasant things," he wrote, "must be met with firmness." And eventually the people accepted his leadership, so much so that Jefferson was prompted to write: "Such is the popularity of the president that the people will support him in whatever he will do or will not do, without appealing to their own reason or to anything but their feelings toward him."

Washington's morality was based upon a belief in God. In his farewell address to his fellow countrymen, he noted that morality cannot be kept on a high plane without belief in an omniscient power. "It is impossible," he wrote, "to reason without arriving at a Supreme Being." He knew also that democracy was rooted in the Christian concept of free agency and that only so long as democratic citizens choose the good and the beautiful can we preserve liberty. Let us not assume, he said in substance, that we can build a great democracy without a deep and an abiding faith in God.

There is much evidence to show that Washington went to his Maker with his problems. Friend Potts, the Quaker, for example, relates that one day when on his way up a creek, he heard the voice of prayer. Looking in the direction from which the sound came, he soon saw Washington on his knees within a forest of tall trees. His cheeks were wet with tears as he supplicated his God for help. Potts quietly withdrew without having been detected. When he arrived at his house he said to his wife:

"Hannah, Hannah, George Washington will succeed! I tell thee Washington will succeed! The Americans will secure their independence."

"What makes thee think so, Isaac," inquired his wife.

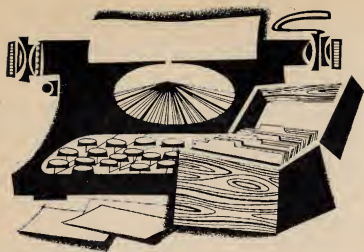
"I have heard him pray in the forest today, Hannah, and the Lord will surely (Continued on page 124)

BOY OF DESTINY

by Mary B. Wall

Who saw the dawning dreams in Lincoln's eyes
Or dimly heard the far-off whispered tones
Of Gettysburg, our nation's dear-bought prize,
When it was bare of ranked memorial stones?
Did no one mark the light of nobleness
Upon his rugged features, even then
Rough-lined with thought, and was there none to guess
His calloused hand would hold a trumpet pen?
The gypsy breezes had no sibyl voice
To say, "Among you all he is the one;
This awkward boy is destiny's own choice,
Though known to you as toil's untutored son."

Once more the voice of prophecy was dumb
To guard the hero till this time had come.



Thoughts for your Inspirational Talk

on . . . *Patriotism*

Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door.

—From Inscription on the Statue of Liberty,
Bedloe Island, New York Harbor

Nothing is more shameful than ignorance
of one's Fatherland.

—Gabriel Harvey, Note,
Humphrey Lloyd's Breviary of Britain

That is a true sentiment which makes us
feel that we do not love our country less, but
more, because we have laid up in our minds
the knowledge of other lands and other institu-
tions and other races, and have had enkindled
afresh within us the instinct of a common
humanity, and of the universal beneficence of
the Creator.

—Dean Stanley

He, with liberal and enlarged mind,
Who loves his country, cannot hate mankind.

—Charles Churchill,
The Farewell, l. 300

Abe Lincoln was a quiet and a melancholy
man.

But when he spoke of democracy,

This is what he said: . . .

"As I would not be a slave, so I would not be
a master.

This expresses my idea of democracy.

Whatever differs from this, to the extent of the
difference, is no democracy."

—From *Material assembled*
by Aaron Copland

What constitutes the bulwark of our own
liberty and independence?

It is not our frowning battlements, our
bristling seacoast, our army and our navy.

Our reliance is in the love of liberty which
God has planted in us. Our defense is in the
spirit which prizes liberty as the heritage of
all men in all lands everywhere.

Destroy this spirit, and we have planted
the seeds of despotism at our very doors.

—Abraham Lincoln

He who loathes war, and will do everything
in his power to avert it, but who will, in the
last extremity, encounter its perils, from love
of country and of home—who is willing to
sacrifice himself and all that is dear to him
in life, to promote the well-being of his fellow
man, will ever receive a worthy homage.

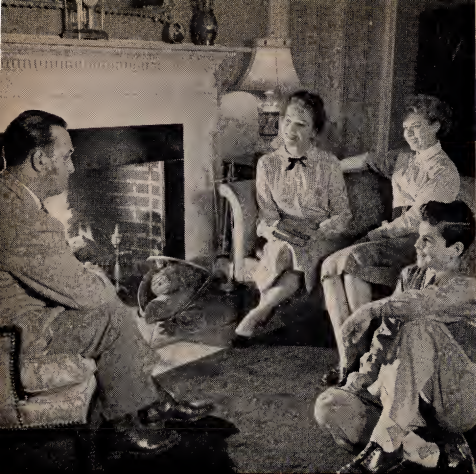
—Abbott

In peace patriotism really consists only in
this—that every one sweeps before his own
door, minds his own business, also learns his
own lesson, that it may be well with him in
his own house.

—Goethe

These gentry are invariably saying all they
can in dispraise of their native land; and it
is my opinion, grounded upon experience,
that an individual who is capable of such base-
ness would not hesitate at the perpetration
of any villainy, for next to the love of God,
the love of country is the best preventive of
crime.

—George Borrow, *The Bible in Spain*



Seek Enduring Happiness

by Elder LeGrand Richards
of the Council of the Twelve

In preparation for the next visit of the ward teachers, it is hoped that each family will read, as a part of their family hour, this stirring article. It is one of a series in which General Authorities, in cooperation with the Presiding Bishopric, discuss the monthly ward teaching topics.

When Jesus was about to be offered up as a sacrifice for the sins of the whole world, in instructing his disciples he said:

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

And then he added:

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:8, 11.)

A fulness of joy, or enduring happiness, comes to one through the worth-while things he does.

While serving as president of the Southern States Mission, in holding a missionary report meeting, I called for a report from one of our missionaries who was a little slow of speech and yet quite a philosopher. He commenced his report by saying, "Well, I am enjoying my work." Then he paused a few moments and added, "You know, that is all I can enjoy; I can't enjoy what I don't do."

When one is engaged in bringing souls unto Christ by teaching them the fulness of his gospel as he has restored it to the earth in these latter days through his prophet Joseph Smith, he then is doing that which will bring him enduring happiness.

That is what the Lord meant when answering the inquiry of the early elders of the Church in this dispensation through the Prophet Joseph Smith as to what they might do that would be most worth while. The Savior replied through the Prophet:

"And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father." (D & C 16:6.)

And then to other of the brethren he said:

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (*Ibid.*, 18:15.)

I never realized the full import of this statement and promise until I served as president of the Southern States Mission and received a letter from a member of the Church from Arizona in which he said that his father was one of the first converts to the Church out of the state of Mississippi in the year 1840. Since that time his father and his own descendants had given a hundred years of missionary service to the Church and there were then fifteen in the mission field, three of them in our mission.

I told this story in a missionary conference held by the First Council of the Seventy in connection with a general conference of the Church in 1940, just one

hundred years from the time this man's father joined the Church. And the man was in the meeting, and he came up to me at the close of the meeting and said, "It is now 165 years." When you add ten or fifteen years each year, it doesn't take long to add an additional one hundred years.

The missionary who waded through the swamps of Mississippi in 1840 when many of our missionaries contracted malaria fever, had he brought but this one man into the Church, might not have felt that he had accomplished much, but in one hundred years there was given to the world 165 years of missionary service by this one man and his descendants alone. Add to that the work done by a successive line of converts for the one hundred years, and you will have almost a nation of men and women.

This experience helped me to understand what the Lord meant when he said:

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!" (*Idem.*)

Can you imagine the enduring happiness that missionary will experience when he realizes how many owe their membership in the Church to his missionary labors?

Each missionary will have had similar experiences. A few years ago I received a letter from a missionary, a widow, then laboring in Germany, it being her third mission since the death of her good husband. She said, "The Lord has accepted my humble efforts to serve him and guided us to the honest in heart, and if it is his will, we will be pleased to bring five souls to him within a month or so. The very thought of it fills my heart with great joy until I feel that it will burst. Such happiness I have never known before in my life. How wonderful are the ways of the Lord!"

Only those who have been instruments in the hands of the Lord in bringing souls unto him can appreciate that joy that fills one's soul as a result of such labor.

In expressing the joy he felt as a result of his missionary labors, the prophet Alma made this statement:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

"Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth." (Alma 29:1-2.)

Then in a discourse Alma delivered on the fruits of faith, he made this statement:

"And because of your diligence and your faith and your patience with the word in nourishing it, that it may take root in you, behold, by and by ye shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure; and ye shall feast upon this fruit even until ye are filled, that ye hunger not, neither shall ye thirst." (*Ibid.*, 32:42.)

You will recall that the sons of Mosiah one by one refused the kingdom which their father was desirous to confer upon them, preferring to continue their missionary labors among the Lamanites.

In the mission field, we held many report meetings with the missionaries lasting for several hours. There was often not a dry eye among the missionaries when they would say, "When we were at home, we heard the missionaries say that their mission was the happiest time of their lives, and we didn't believe a word of it, and now we know what they were talking about."

Such statements as these are common among missionaries when they have the spirit of their work.

In reporting his mission at a conference I attended recently in Oregon, a missionary said, "I would not take a check today for a million dollars for the experience of my mission."

Another who had spent years in the service of his country, then laboring as a missionary stated: "There isn't a company or organization in the world that could pay me a large enough salary to get me to leave my mission field."

Only recently a missionary who had just returned from the Argentine Mission after spending an extra six months at the request of the mission president to help train the missionaries, when asked if he felt that his mission had been (Continued on page 110)

Elder LeGrand Richards, author of this month's family hour discussion topic, has been bishop, stake president, Presiding Bishop of the Church, and since April 1952 a member of the Council of the Twelve.



To Be a King

Their wait was brief; before long a well-known follower of the Master accosted them. Overcome by joy and exhaustion he was at first unable to impart the glad tidings.

The Lord had risen! The sepulchre was empty, and Mary had seen and conversed with him. David and Father Elihu eagerly accepted the hope—wanting to believe it with their very souls. However, as the days went by, they saw no sign of the resurrected one.

"What does it mean?" David repeatedly asked. "Why does he leave us in such suspense?"

The old man replied, "One would think, David, from your numerous questions, that I am the believer and you the unbeliever."

"Father Elihu, I am beginning to think your faith is more firmly established than mine. You concede he has risen from the grave; why then his delay in making it known to the world? It is true he has triumphed over death, but his enemies still gloat over his followers."

"In all important events, my son, real triumph is a matter of eternities, not moments. I am concerned with one question only. Is this Nazarene the Christ? Can you answer that?"

David had never responded to this question without being thrilled by a divine power, and all doubt was again banished. He was, it seemed, transfigured before his old friend, and in his tone there was no uncertainty.

"He is the Christ, the Son of God, and the Redeemer of the world. I know it now as never before—know it as surely as Abraham knew his God. Let us go to his followers and talk with them. Perhaps they will be able to convince you as the Master did me."

The friends learned that the disciples had departed for Galilee. Although it was already late afternoon, they decided to follow and on the way make Ruth acquainted with all that had occurred.

On a lonely spot where the road from Jerusalem to Jericho winds along the mountainside, a dark group had collected. Night was coming. Few words were spoken and those in almost inaudible tones. A richly laden caravan approached, and, instead of attempting to plunder it, as one naturally would have expected,

the lurking men withdrew from the road and became as silent and immovable as the rocks among which they crouched.

At last a single figure advanced warily from among the rocks, moving forward with the query: "Is that you, Zebulon?"

"Yes, Gideon, it is I."

"What news have you?"



by Hugh J. Cannon, a former editor of the Era

"David and Elihu were about to start as I left Jerusalem. The old man is weary and will not travel rapidly, but they should reach your hiding place within the hour." Then he called to one standing on the edge of the group. "Gideon, this night air chills me. Have you some wine?" Zebulon drank greedily and sank into a deadened sleep.

The time dragged. Finally Gideon grumbled,

"This undertaking pleases me not at all. I sicken at the thought of shedding the blood of men as blameless as David and Elihu."

"Each of these men has struck me and must die. For my own part," Zebulon muttered venomously as he bestirred himself and prepared to move on, "I would delight in crushing David as I would a serpent under my heel."



The Sea of Galilee.

As soon as Zebulon had gone, quiet again settled over the camp.

"Awake, men," Gideon ordered at last, "the hour has come. I hear the tramp of feet on yonder hill."

The men sprang up, seized their weapons, and waited. Then, to their amazement, Gideon spoke, "Men, you came here tonight to do murder! But no such crime is to be committed."

Instantly there arose an angry uproar among the group. "What of the reward? Will you pay it?"

Gideon's harsh laugh echoed from the surrounding hills.

"You miscreants! I myself could put you all to flight, and what would you accomplish with David and the mighty Hassan fighting on my side? Father Elihu, too, has a sturdy arm. Remember, David has money and is very generous. I shall tell him all that has occurred, and tomorrow perhaps I may have a present for you."

The men departed, grumbling. Their horses and camels had been tethered behind the surrounding rocks, and in a moment all had entirely vanished.

The reunion of husband and wife was a joyous one. "David, what can I do," Ruth asked solicitously, "to make you forget this consuming sorrow?"

Overcome by her tenderness David broke down and wept. Ruth exerted herself to recall him to calmness.

"I can never forget the Master's look as I turned away after he had advised me to give my property to the poor and follow him," David finally said. "It could not be called reproachful nor unkind, but it did have in it much disappointment. And think of disappointing the Messiah! But for my unpardonable selfishness I might have saved his life, or at least have died with him."

"Died with him and left me alone? Why, David, surely you do not regret being here instead of having given your life for the Nazarene?"

"Only in this way, Ruth: If one gives up honor and integrity for life, one has paid too great a price."

"You have not given up honor, nor would I have you do so for life. But it would be wicked for you wantonly to die with this man, even if he is what you think, when nothing could be accomplished by such sacrifice. His own accepted followers did not die with him."

Then David related the experience with Gideon on the road, explaining that their lives were spared because the Spirit of the Master had touched Gideon's heart. He urged her to

think seriously of the new doctrine.

"I often think of it," she had replied, "but knowledge such as you possess evidently does not come by mere thinking."

During the ensuing night the oppressive uncertainty concerning his duty was dispelled, and David arose determined to dispose of his property, as he had been directed by the Master.

Since attaining mature years he had dreamed of a son upon whom to lavish his wealth. But during a sleepless night he had concluded that it was better to leave as a heritage to his posterity the enduring example of obedience to the Messiah's counsel rather than to endow them with perishable wealth.

His only question was whether Ruth would approve. He had decided to ask her to make such a sacrifice, being at last convinced the words of Elihu were correct, that no offering could be too great to make in this glorious cause.

Ruth, anticipating his decision, was not surprised. Having chosen his course, David proceeded at once to follow it. Reports of his wonderful charities spread over the country as if carried on eagles' wings, and requests for aid came from every quarter. No appeal which seemed reasonably consistent was denied.

David, after a final interview with Gideon, had given him enough to settle the claims which threatened his safety and to start him in an honest pursuit.

Then David and Elihu departed for Galilee. It was the young man's intention to turn over the remaining part of his fortune to the Master should he appear to them, otherwise to the apostles for the use of the Church.

The friends ascertained where the disciples were and hastened to them. Upon entering the room to which they had been directed, Elihu eagerly begged that if possible he should be instructed how to obtain the assurance his young friend had received.

"And you really desire to possess this knowledge?" asked the leader of the group of disciples.

"I would give all my wealth to know," was the answer.

"Wealth is nothing compared with what you seek."

"I know money to you, as to your Crucified Leader, has never had value; but I am willing to pay a price which did have meaning to him, the price of time and effort, of sacrifice. Are these not sufficient? Surely there is a way by which this inward craving may be satisfied?"

"Yes, there is a way."

"Make me acquainted with it, and I shall follow to its end though it



IN THE DESERT

by Edsel Ford

Mornings come softly across the desert,
As soft gray and still as the breast of a dove.
Mornings rise sweet from the foot of the mesa.
Mornings come singing, with sounds of love.

Evenings are different. Though coming as gently,
Evenings *settle*. Though each seems new,
Evenings know we have been here forever—
The child in his cradle, the swift in his flue.

■

lead to death. Teach me his will and I will do it."

The suppliant finished speaking and awaited an answer. The disciple's rapt gaze, extending beyond them into space, thrilled the visitors.

Suddenly, as if a ray of sunlight had penetrated the oppressive wall of storm, the Master stood in their midst.

Had he relinquished all the kingdoms of the world, David would have been richly repaid by the ineffable smile of love and confidence which this exalted Being bestowed upon them. Marks of the nails were discernible in the outstretched hands, but mental and physical pain had vanished. Before them stood in glorious majesty the Redeemer of the world with all the sublime dignity of triumph.

Elihu, with an exclamation of surprise, clasped his young friend in his arms.

"David," he gasped, "that is the face I saw on the cross! But now! Look at it!" The old man fell to his knees and raised his trembling hands toward the Being before him. Tears of joy ran down his cheeks. David knelt by his side. For a moment they worshipped inarticulately, and then Elihu exclaimed aloud:

"My Redeemer and my King!"

The testimonies of David and Elihu, added to a prayerful consideration of the subject, were sufficient in time to convert Ruth to the new doctrine. These three had followed the example of Haran and Martha and had been formally accepted as members of the Church of Christ.

"What must the actual heaven be like," exclaimed David on one occasion, "if a fleeting glimpse, seen dimly through a veil, awakens such inexpressible joy? Oh, that my voice could be heard in hamlet and palace telling mankind everywhere of our experience! Men look upon us as deluded creatures, when the wealth of ages could not purchase our happiness in giving our wealth away."

A transcendent whiteness overspread their faces, not from fear or faintness, but like Moses of old, from their nearness to divinity.

"It is enough, my husband," said Ruth, almost overcome.

Was David's expressed wish that his testimony might be heard throughout the land heard on high? Within a few days he was invited to meet with some of the apostles and by them was asked to go as a preacher of the word.

At the door of their humble abode Ruth anxiously awaited his return. A premonition of what impended had suddenly come upon her, leaving her white and weak. She threw her arms about him.

"David, I feel sure you have been called to leave me. You do not know what it means to me to have you go—especially now."

"What do you mean?"

"I mean I have a secret which it was not my intention to tell you yet—the sweetest secret a wife ever confides to her husband."

David again pressed her to his heart and kissed her tenderly.

"Ruth, I have prayed so fervently for this. And when I think that you and the babe will be mine forever, I stand overwhelmed before the Almighty's goodness. Can you grasp what it means to belong to each other forever and forever?"

"I can only understand that heaven, as well as earth, would be desolate without you, my husband. You have until recently been accustomed to every luxury and I'm afraid you will succumb to the privations of a preacher's life."

"As always, you efface self and give first thought to me. My strength may be relied upon but I fear greatly for you. I am leaving you with nothing."

"Nothing?" Ruth flashed proudly. "Why, you are leaving me that for which many wives would give life itself—the assurance that you will return to me as clean and pure as you go forth."

"Thank heaven, Ruth, for your faith in me. And with divine help that faith will not be misplaced. But how will you fare?"

For a long time they were silent. Then Ruth said:
(Continued on page 112)



the MIA in Europe

by Marba C. Josephson
Associate Managing Editor

The accompanying report and interview is a result of the trip made by General Superintendent Elbert R. Curtis to the International Scout Jubilee-Jamboree held at Sutton Park, Warwickshire, England, and his visit to the Boy Scouts' Headquarters of most of the European Nations, which permitted him to introduce each of the ten European Mission presidents to the leading Scout officials of Europe.

Superintendent Curtis, who holds the Boy Scout Silver Antelope Award, is prominent in the Boy Scout movement, his assignments including membership on the National Relationships Committee, the National Explorer Committee, the Executive Board of Region XII, and Chairmanship of Section 6.

The International Scout Jamboree has nothing in the world with which it can be compared. Scouts from 83 nations were officially represented in the 1957 Jamboree, their colorful flags flying in the breeze and their dramatic gate decorations attracting the attention of visitors and delegates alike. The Jamboree was held in Sutton Park, England, once a royal hunting forest, which had been presented to the people of Sutton, Coldfield, by King Henry VIII in 1528. The park, preserved in its natural state, extends over 2400 acres of woods and moors, which with colorful heather, running streams, and attractive lakes, has become a sanctuary for wild life.

Mormon Scouts from such diverse places as the United States, Uruguay, Germany, Canada, England, and the Scandinavian countries mingled joyfully and



learned firsthand of the world-wide nature of the Church of Jesus Christ of Latter-day Saints. From the United States, Scouts came from California in great numbers, and from Idaho, Arizona, Nevada, and Utah there were representative groups.

Prior to the wonderful National Boy Scout Jamboree at Valley Forge, Pennsylvania, Elder Harrald S. Alvord, member of the general board of the YMMIA and Deputy Regional Executive for Region XII, had a severe illness which precluded his going both to the Valley Forge event and the International Scout Jamboree in England, as chaplain general.

Upon short notice General Superintendent Elbert R. Curtis responded to an invitation from the national Boy Scout authorities to assume the office in Brother Alvord's place and serve as Mormon chaplain

general. He was assisted by Ivan Call of Ely, Nevada, stake patriarch of Nevada Stake.

Superintendent Curtis with his wife Luceal traveled by air from Salt Lake City to New York City; thence to Glasgow, Scotland. President Call traveled from Valley Forge to his embarkation point with the boys and accompanied them by boat to England. The ship sailed the northern route past icebergs through cold and stormy weather. After the scorching heat of the National Jamboree in Gettysburg, Pennsylvania, this cold weather caused a number of the passengers to have influenza, but even this failed to cool their enthusiasm for this glorious experience.

The ways of travel are often mysterious, and the trip of 1800 American boys to the Jamboree was no different. Their gear (Continued on page 106)

The

"The Last Supper,"
painting by Carl Bloch.



Last Supper, the Arrest

by Doyle L. Green, Managing Editor



Thursday, the fifth day of the Passion week, had arrived. Jesus had but a few more hours before he would voluntarily give himself up to be mocked, tried, and slain for the sins of the world. Still he had many things to teach his disciples. Calling Peter and John to him he said, "Go and prepare us the passover, that we may eat."

"Where wilt thou that we prepare?" they asked.

"Behold," he said, "when ye are entered into the city there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

"And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

"And he shall shew you a large upper room furnished: there make ready."

The two disciples went as they were bid and made preparations for the Passover meal.

Where Jesus spent the day we know not, but when evening arrived he, along with the twelve, entered into the upper room to eat his last meal as a mortal.

It is a sad commentary on the weakness of human beings that the apostles of the Lord even on this sacred occasion argued among themselves as to who should be the greatest. Perhaps they were striving for the honor of sitting next to the Savior at the Passover meal. In patience Jesus gently reproved them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.

"But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

"For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth.

"Ye are they which have continued with me in my temptations.

"And I appoint unto you a kingdom, as my Father hath appointed unto me;

"That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

To emphasize and demonstrate his words to his

(See page 127 for footnotes.)



In the Garden of Gethsemane, painted by Heinrich Hofmann.

disciples, Jesus arose, laid aside his garments, girded himself around with a towel, poured water into a basin, and began to wash their feet and to wipe them with the towel.

What a lesson in humility—the Creator and Savior of the world on his knees performing this menial task!

When he came to Peter, the big fisherman said to him, "Lord, dost thou wash my feet?"

"What I do thou knowest not now," Jesus answered, "but thou shalt know hereafter."

Still Peter could not feature the Lord on his knees before one as unworthy as himself doing this service. "Thou shalt never wash my feet," he said.

"If I wash thee not, thou hast no part with me," the Lord told him.

Quickly Simon Peter responded, "Lord, not my feet only, but also my hands and my head."

When Jesus had finished his remarkable demonstration of love and humility, he put on his robe again and said to his disciples, "Ye call me Master and Lord: and ye say well; for so I am.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." He added that he had given them an example, and indicated that the servant is not greater than his lord.

"Verily, verily I say unto you," he concluded, "He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."

This lovely lesson and other experiences during the early part of the meal were marred by Jesus' knowledge that a member of the twelve, Judas Iscariot, would betray him. Some of the events to follow, however, were so sacred that Jesus did not want this disloyal disciple to be present when they took place so he told the twelve that one of them would betray him.

"Lord, who is it?" the astonished and sorrowful disciples asked. "Is it I?"

"Is it I?"

"He is it, to whom I shall give a sop, when I have dipped it," Jesus answered. Then he dipped the bread into the liquid and gave it to Judas Iscariot.

"That thou doest, do quickly," the Lord said to him. Evidently the disciples did not comprehend what was actually to take place. Even though Judas imme-

diately left the room, they thought that because he was the treasurer for the twelve Jesus had sent him to buy food or give money to the poor. When the traitor had gone, Jesus continued with his teachings. Telling of his coming death, he said, "Little children, yet a little while I am with you. Ye shall seek me: but as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

"A new commandment I give unto you, That ye love one another; as I have loved you, . . .

"By this shall all men know that ye are my disciples, if ye have love one to another."

Then they continued with their meal. During the course of it, Jesus introduced to his disciples the Sacrament of the Lord's supper. Blessing bread and giving it to them he said, "Take, eat; this is my body which is given for you: this do in remembrance of me." Blessing the cup, he passed it to them, saying, "Drink ye all of it;

"For this my blood of the new testament, which is shed for many for the remission of sins."

After the Sacrament was finished, the Lord spoke to Peter. "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

"Lord, whither goest thou?" Peter asked him.

"Whither I go, thou canst not follow me now; but thou shalt follow me afterwards," Jesus answered.

Peter was quick in responding, "Lord, I am ready to go with thee, both into prison, and to death."

"I tell thee, Peter," the Lord said, "the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Turning then to his disciples he counseled, "Let not your heart be troubled: ye believe in God, believe also in me.

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

"And whither I go ye know, and the way ye know."

But Thomas did not understand. "Lord," he questioned, "we know not whither thou goest; and how can we know the way?"

"I am the way, the truth, and the life": Jesus answered, "no man cometh unto the Father, but by me.

"If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him."

Philip then asked Jesus to show them the Father. "Have I been so long time with you, and yet hast thou not known me, Philip?" Jesus answered; "he that hath seen me hath seen the Father; . . ." He

then explained his relationship to his Father.

"If ye love me, keep my commandments," he instructed. Then he told them then that he would give them "another Comforter, that he may abide with you for ever;

"Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you."

This was the promised Holy Ghost, the third member of the Godhead, whom Jesus assured them he would send to the earth. ". . . he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The Last Supper had ended. The time for the betrayal and the arrest was near. After singing a hymn, Jesus and the eleven left the building and the city and went to the Mount of Olives. There, in that peaceful setting, the Lord explained further his relationship with the Father and his disciples' relationship with him and the Father. Again he commanded them to love one another and indicated that "Greater love hath no man than this, that a man lay down his life for his friends." Again he explained about his death and about the Comforter or the Holy Ghost who would come.

The Lord then lifted his eyes up toward heaven and said, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

"I have glorified thee on the earth: I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Continuing his lovely prayer, he prayed for his disciples and for all who would believe in him. "O righteous Father," he concluded, "the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

"And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, . . ."

When the prayer was finished he turned again to his disciples. "All ye shall be offended because of me this night," he told them, but indicated that after he was risen he would go before them into Galilee.

Peter said that he would not be offended because of the Lord and all of the rest of the disciples declared their complete loyalty. But Jesus reminded Peter again that before the cock would crow he should deny him thrice.

From the Mount of Olives Jesus led his disciples to a nearby garden called Gethsemane where they had evidently been many times. Taking with him three of his disciples, Peter, James, and John, he went further into the garden.

"My soul is exceeding sorrowful unto death:" he told them, "tarry ye here, and watch." He then went into the garden alone, about a stone's throw, and prayed: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

(Continued on page 112)

AFTER THE BLIZZARD

by Eva Willes Wangsgaard

Only for eyes, this mother-of-pearl terrain,
Only for eyes—but touch this crystal tree,
Pluck but a twig, and tears are all your gain.
The fruits are shards tear-dampened instantly.

Only this frost-designed Aladdin's cave
Bears gems too delicate for breath's frail stress.
Only these multicolored jewels lave
With tears the hand that pauses to caress.

One sunlit kiss from trembling lips of dawn
Will shatter this perfection. Feral, swift
As startled moths these fragile fruits are gone,
And the brown twig shudders bare above the drift.

Priesthood Quorums *can succeed if . . .*



This explanation is written especially for:

1. Stake presidents;
2. Members of stake Melchizedek Priesthood committees; and
3. Melchizedek Priesthood quorum presidencies.

Will each brother serving in one of these capacities please read! Think it over! Order the forms suggested! And give the proposals a fair trial for a year?

The suggestions which follow are practical ones which have proved effective in several scores of stakes. If the Melchizedek Priesthood quorums are not perfect in your stake, try them; they will help.

Why is it that some Melchizedek Priesthood quorums bog down and do not seem to be making much progress in the great program of Priesthood Reactivation? Does the fault lie with the stake president, the stake Melchizedek Priesthood committee, or the quorum presidencies? Is there some way in which all of these may unite to bring life and activity into every Melchizedek Priesthood quorum in the stake?

Keep your goals in mind. Remember the four great objectives of Priesthood Reactivation:

1. Get a Church assignment for every adult brother.
2. Lead him along the path of temporal and spiritual progression. Brethren grow in the things of the Spirit proportionately as they keep the commandments.
3. See that every adult brother is sealed to his wife and family. Priesthood reactivation is not complete until the blessings of eternal marriage have been gained.
4. Eternal life—the fulness of the Father's kingdom hereafter—is the ultimate and eternal goal of priesthood reactivation.

Now to the problem at hand. Good leaders lead; they do not follow. Every man is obligated to use his own initiative in working out his salvation and in

performing the assignments given him in the Church. But if he is given direction from those who preside over him, he will do his work better and be in a more advantageous position to use his initiative and agency.

The stake Melchizedek Priesthood committee (of which the stake president is the chairman) is expected to:

1. *Know the priesthood reactivation program of the Church.* Members of this committee are high councilmen who have had extensive experience in priesthood capacities. They have the Melchizedek Priesthood Handbook and the instructions given at various leadership meetings. They are executives and teachers who can draw on their store of knowledge to help quorum presidencies which are composed of brethren who sometimes have not had as much experience in the Church as the high councilmen.

2. *Train quorum presidencies in their duties.* This is done in part in the regularly scheduled stake priesthood leadership meetings. But this alone does not suffice. New quorum presidencies, for instance, should be called in at, say, 7 a.m., every Sunday for six weeks for a thorough indoctrination course in quorum operation.

3. *Know the actual detailed status of the work in each quorum.* Successful leadership requires check-up on assignments. It is not enough to tell a person *what* to do and *how* to do it; a successful executive checks to see if *he has done it* and to learn the *success* that has attended the work.

4. *Make frequent suggestions for detailed quorum work.* It is one thing to counsel a quorum presidency in the general principles, another to tell them how to apply those principles to their quorum affairs, and yet another to be able to help solve the specific problems of the quorum. Help with problems can only



grow out of a knowledge of the details of the work in the quorum.

5. *Impart enthusiasm and inspiration to quorum officers.* "O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength." (D & C 4:2.)

Now, how is the stake Melchizedek Priesthood committee going to keep informed of the status of the work in each quorum so that detailed suggestions can be given? These two ways are suggested:

1. Use the regular reporting system of the priesthood. The general priesthood committee calls for certain reports so that (as an incidental matter) certain data will be available, but primarily so that those who collect the data will learn the status of quorum affairs and thus be in a position to make intelligent solutions to problems. As an aid to quorum presidencies and stake Melchizedek Priesthood committees, a summary sheet has been prepared of the regular monthly report. This sheet appears as follows:

It will be observed that this form is merely a recapitulation sheet which quorums and stake Melchizedek Priesthood committees (Continued on page 117)

MELCHIZEDEK PRIESTHOOD REPORT _____ YEAR				
_____ STATE, _____ QUORUM OF _____				
	Jan.	Feb.	Dec.	Total
1. Number enrolled				
2. Average attendance at weekly priesthood meeting or other church assignment at that hour	No. %			
3. Average attendance at Sacrament Meeting	No. %			
4. LIVING AWAY FROM HOME				
(a) Full time mission				
(b) In military service				
(c) Others living away from home				
5. Those living away from home corresponded with during month				
6. Number who have filled one or more church assignments during month				
7. VISITS TO MEMBERS:				
(a) Number of annual confidential visits made this year to date				
(b) Number of other visits by quorum or group officers this month				
8. Number serving as officers, advisers or teachers in stake, ward, priesthood or auxiliary capacities, or as stake missionaries				
9. Number attending monthly quorum business meeting				
10. Number of Quorum Presidency Council Meetings held during month				
11. Number of quorum socials held this year to date				
12. Number of quorum projects this year to date				
13. Number meetings Personal Welfare Committee				
13A. Number of sub-committee active				
14. Number meetings Church Service Committee				
14A. Number of sub-committee active				
15. Number meetings of Recording Committee				
15A. Number of sub-committee active				
16. Number assigned Personal Missionaries				

The Presiding Bishopric's Page



DO BETTER BY LIVING BETTER

Not infrequently members of the priesthood interviewed regarding appointment to serve as ward teachers make this response, "I'll do my best." This promise is sometimes made quite thoughtlessly. Not everyone realizes the tremendous responsibility we assume in promising to do our best. Doing our best is a surpassing effort. It is all we can do. It is the highest state of excellence we can obtain in our work.

To say we will do our best is a voluntary promise that should be regarded as a sacred obligation. It is more than formality, it is a bona fide pledge. Doing our best means unquestioned devotion to duty. It is an exacting responsibility that warrants living each day in conformance with the standards of the Church and the requirements of office in the Church.

Doing our best means constant improvement through faith and study. It signifies the necessity for ward teachers to maintain a fatherly interest in each family, always having concern for the temporal and spiritual well-being of each member assigned to their watch-care. It also means that ward teachers will advance the interests of the Church as a whole, defend its leaders, uphold its doctrines, and promote its objectives. To achieve this high goal it is necessary for ward teachers to do better by living better each day.

PERSEVERANCE IS THE PRICE OF SUCCESS

Leaders in ward teaching who have maintained consistent records through the years attest to the fact that their accomplishments were not easily achieved. Their contention is that there can be no enduring success until leaders learn to cope with adversity. There is wisdom in this assertion.

There will always be periods when progress seems difficult. Leaders in this field always contend with disappointment, discouragement, broken promises, and indifference to responsibility; but these are not reasons for giving up. Hardship, difficulties, and failure prove the mettle of good leaders. Failure to such leaders is but temporary; it is never final.

When plans do not work out, it is wisdom to pause and make a new analysis of the problem. Changed conditions and circumstances often make new approaches necessary. Competent leaders anticipate difficulties. They know there are times when it may become necessary to back up and start over.

Most leaders in ward teaching do not discover the full extent of their powers until compelled to face trial. Adversity to them, therefore, is a blessing. Perseverance is the price we pay for success, and those leaders who are willing to pay it are assured of more than ordinary success.

MESA STAKE AARONIC PRIESTHOOD CHORUS

Under the direction of Lynceer Smith, extreme left, second row, the Mesa Stake Aaronic Priesthood chorus furnished the music for a recent stake priesthood meeting. Seated on front row is the stake presidency; center, President H. Loren Allen; to his right, President Haskel V. Stradling; and left, President LeRoy Layton.



SEE THAT THERE IS NO EVIL SPEAKING

One of the duties of ward teachers is to see that there is no "evil speaking" in the Church. This is no minor responsibility. One of the dominant elements of evil speaking is gossiping. Many people unconsciously form this subtle habit. The term *gossip* in itself is offensive. To accuse anyone of being a gossip is considered a serious affront. It denotes disclosing something that would have been better unsaid. The ravages of gossiping are demonstrated by those who make remarks uncomplimentary to individuals, damaging to their character, and of questionable veracity.

Gossip travels at an amazing speed. It recognizes no boundary. It makes no choice of company. It lurks everywhere, in the factory, on the bus, at the fireside, and even in church. It travels with young and old, rich and poor. It is a companion to invention, deceit, and mischief. Day after day it goes on doing damage. It endlessly down-grades men and institutions. It can be distinguished from truth because it carries no standard of evidence. The persons guilty of gossiping often seek to protect their integrity by saying: "This is only a rumor, but I heard . . ." or "I can't wait to tell you something. This is supposed to be a secret, so please don't tell anyone else."

Gossiping has plagued civilization from the beginning and there is little hope of conquering this weakness of character in our day; however, there is much we can do to limit its scope. Every person who is tempted to gossip should think of the words of Ernest Bramah,

"That which passes out of one mouth passes into a hundred ears."

No wonder Solomon was so emphatic when he said, "These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19.)

Ward teachers are expected to curb evil speaking. One way to contain it is by refraining from indulging in conversation where gossip is the basis of the discussion. Sometimes the lesson is taught by remaining silent. There are occasions when it must be emphasized through precept. To refrain from evil speaking is another application of the Golden Rule. It should be emphasized that no one has the right to expect silence from others if he gossips himself.

STUDY GUIDE FOR WARD TEACHERS MARCH 1958

Seek Enduring Happiness

One of the uppermost desires of the human heart is to be happy. This is natural because man was created to be happy. Father Lehi when explaining the purpose of life to his son Jacob said, "Adam felt that men might be; and men are, that they might have joy." (2 Nephi 2:25.) Happiness and joy of course are synonymous. Happiness is something to work for, to earn, and to deserve.

While men yearn for happiness, they seek it in a diversity of ways. Unfortunately, it is often confused with fleeting pleasures. The spirit of eat, drink, and be merry should never be mistaken as the road leading to happiness. This concept of happiness often leads us into poor environment and bad company. We cannot play our way through life with a skipping spirit and at the same time expect to find happiness in the end.

Indulging in the ways of the world cultivates appetites for things forbidden. We become shackled by the power of evil habits if we yield to the desires of the flesh. There comes a day when victims of this

way of life awaken to find they have been following a mirage or a phantom. Grief, misery, wasted lives, and disappointment are the fruits of self-indulgence.

Riotous living is not the only improper way of seeking happiness. Those who selfishly devote themselves to the acquisition of wealth, political power, social position, scholarly achievement, or professional success without giving the Lord first consideration followed closely by concern for their fellow men are in danger of losing exaltation in the kingdom of God.

Faith in God is a mark of strength, and it is the pathway that leads to enduring happiness. The following are some of the blessings that come to those who seek happiness through partaking of the gospel of Jesus Christ: (1) A greater knowledge of the purpose of life, (2) a more complete understanding of the saving ordinances of the gospel, (3) more strength to live in obedience to the commandments of God, (4) richer spiritual blessings, (5) increased ability to magnify the priesthood, (6) the desire for a marriage solemnized in the temple of God, (7) blessings of honorable parenthood in a happy home, (8) joy from serving others, and (9) the privilege of associating with faithful and loyal friends.

What could be more desirable? The price of happiness is obedience to the laws of the gospel.



Teachers, the Treasurers of Time

by
Boyd K. Packer,
Supervisor of Seminaries
and Institutes
of Religion

*Conducted by
The Unified
Church School System*

Time, the basic commodity of life, is the medium from which all activities of life are created. Time is inexorable and relentless in its progress. "A few minutes ago" vanishes to join a column of yesterdays which follows last year into the country called the past. Time has never been successfully stockpiled. Illusive of all storage procedures it must—absolutely must—be consumed in one fashion or another as it is produced.

So commonplace is time that it is frequently wasted. Around us constantly we see those who are throwing ten dollar bills of time to waste with such abandon as to suggest that they have a great surplus, even unlimited wealth of the commodity. Almost never in this life does one see a balance sheet showing a total of just how much remains. Such a statement of account would surely compel us to use our time prudently.

Often we awaken to the realization that we have been duped—swindled of part of our priceless legacy by one of many agencies clamoring for the attention of mankind. No protective agency can redeem it. It cannot be insured—it will never be recovered and returned. No public statutes compel the wise use of time; perhaps, fortunately so, else many a speaker and many a teacher could be charged with embezzlement.

Teachers are treasurers of time. They act as brokers assisting large groups of students to invest time wisely. They are charged with the responsibility of providing each student with dividends worthy of his investment.

In acting as the broker for someone else's time, consider the following:

Suggestions for the Classroom

A careful audit of the use of time is ever appropriate. Consciously determine what you expect to accomplish with the time. In other words, have an objective.

Carefully judge what ideas or concepts the students will receive as dividends for time spent. Students usually retain concepts and principles, seldom facts.

Select from the many facts available, sufficient to illuminate your ideas. Choose only enough facts to convey the ideas, not so many as to cover them up.

Begin efficiently. A short, impressive devotional is time wisely spent to gain a mind-set for the stu-

dent. It must be followed immediately with some productive action.

Determine whether most will be gained if you monopolize all of the time. Is it possible that the wisest teacher is one who allots to the students a large portion of the time and assists them in spending it wisely?

Be conscious of time *during* the lesson presentation. Make regular, systematic progress through the lesson, the unit, and the course. There is a moral in the story of the tortoise and the hare.

Double dividends come to the alert, efficient classroom manager in the form of impressed, well-disciplined students. The word "discipline" is a first cousin to the word "disciple," which means "a follower." Students, as anyone else, are reluctant to follow a disorganized rambler, a waster of time.

Punctuality is an essential trait of the teacher. It is a foundation, not an embellishment.

One of the most effective techniques in classroom control is to convey to the student the impression that you consider his time a valuable treasure. Five minutes for each class period spent in calling the roll totals fourteen hours and ten minutes for the average school year. The efficient teacher can easily reduce this time to an hour and thirty minutes, substantially less, if he calls a student assistant. Roll calling, passing out papers, late beginnings, needless clerical maneuvers probably rob the average class of fully twenty percent of its instructional time—more hours, indeed, than the full time scheduled for many college classes. The average Sunday School teacher spends something over four hours each year in calling the roll. You need not be a fidgety clock watcher. The teacher who is serene but definite, leisurely but persistent, always has a balance of time on hand for the timely question, the extra activity, the valuable interview. The wise teacher is always on course and on schedule. The nonproficient teacher who denies his students twenty percent of their instructional time may well rob any number of individuals of that extra impressive moment of learning which may result in a lasting testimony.

Suggestions for Arranging a Meeting or Program

Determine the limits of the available time. Remem-

ber, a congregation or audience never gives a blank check to you, and few will tolerate a raised check, even when expending only time. If the normal time is wisely used, going overtime is at best not necessary.

As you assign participants, be wise enough to know human nature. Five five-minutes talks will almost never take only twenty-five minutes.

If you assign students to appear on programs, be helpful enough to audit their contributions in order that the time of the audience will be most wisely served and the student in turn experience success in the effort.

Be sure to explain to each speaker or participant the whole program, noting how many other speakers will appear, what time has been allotted for each, and the total time for all.

When in doubt, underschedule the time. Was anyone ever offended by a program that let out a few minutes early?

Be specific in assignments. Never assign "a short talk" but rather specify a five, seven, or ten minute talk. Be helpful to the speaker: "Take what time you need" is not always fair to him; at least give some suggestion as to the length of the meeting or normal closing time. Acquaint each performer with the entire agenda, giving helpful suggestions on subject matter and theme.

As you plan graduation programs or student conventions, if you are to have a special address or sermon, allow ample time to justify the speaker's preparation and travel. Never impose on him by introducing him near the time the meeting should be closing. This is discourteous.

Suggestions When You Are Called to Speak

If the subject assigned is too broad for the allotted time, give a concise outlined overview.

Do not waste time apologizing for lack of preparation or qualifications. Remember that a short talk requires more intensive preparation than a longer one. You will be most impressive if you do not waste words. Avoid verbiage of the "lead, guide, and direct" type. Speak directly to a point.

Remember, if you are asked to inspire and teach, do not merely entertain. Pay quite as much attention to your audience as you do (Continued on page 108)

“Cease to sleep longer than is needful”

by A. Lewis Elgren

Former President, Western States Mission

The words of this title were authored by the Lord Jesus Christ and provide good counsel for all—especially missionaries. In the same verse the Lord has placed bounds to sleep, giving a time to retire and a time to arise, for he said, “retire to thy bed *early*, that ye may not be weary;” and “arise *early*, that your bodies and your minds may be invigorated.” The reward for early retiring is an invigorated mind. Physical vitality and mental alertness are two great essentials for success in any activity of life.

What is “needful” sleep? Obviously it varies with age and differences in physical make-up. Newborn babes do little but sleep and eat, but their need of sleep decreases as they grow older.

Needful sleep is that sleep necessary to provide the body and mind powers to act. Getting less than a needful amount of sleep, if prolonged, leaves the body weakened in its recuperative powers. When habits are formed which deny the body sleep, irreparable damage can result.

Too much sleep makes for mental and physical sluggishness. Men habituated to too much sleep may be outstripped in the race of life. The winners, the leaders in life, are those with the most physical vitality and mental alertness. Sleep could become a mortal enemy to success and exaltation.

Axioms like “Early to bed and early to rise make a man healthy, wealthy and wise,” and “The early bird gets the worm,” seem to have meant more to our pioneer forebears than they do to us today. Attractions of modern commercial entertainment such as the “late, late” television shows and midnight movies discourage early retirement. Social life sometimes is a formidable stumbling block to getting to bed early. These temptations to stay up late must be resisted for the sake of needed physical vigor.

A desire to get ahead in the world causes many men to work late. This is sometimes a worthy purpose but again, if carried to extremes, carries with it punishment of body and lack of mental vigor. Many missionaries make this same mistake. They stay out

too late holding cottage meetings, past the bedtime of the average person, even past midnight. Many times they are encouraged to do so by the great interest of contacts in learning more of the gospel. Missionaries should end their last cottage meeting by 9:30 p.m. or at the latest 10 p.m.

Missionaries may also form bad study habits, studying late at night, past midnight. But whether the cause is study or holding cottage meetings too late and too long, looking at television or listening to the radio, inevitably the same results follow: The missionary is too weary of body in the morning to get up early and hold study class. The time prescribed for rising in most missions is 6 a.m. When the morning study hours are missed, the learning processes are slowed up. Scriptures are not memorized. Effectiveness in teaching the gospel is seriously retarded.

Some junior companions wonder why they are not made senior companions as soon as others who have been in the mission field the same length of time. In some cases the basic reason is failure to obey the counsel of the Lord to retire early and rise early. Because they haven't, some of their fellow missionaries step out ahead because of increased knowledge and greater acquired ability. Junior companions who lie in bed mornings when they should be up (and would be if they would get to bed at better hours) and wonder at the advancement of others should look to their own sleeping habits and work habits—and then bestir themselves to action.

A senior companion who fails to set a proper example of retiring and arising early does much harm not only to himself but also to his companion. If his companion is a new missionary that new missionary gets off to a bad start by forming work habits which he may fail to overcome the remainder of his mission. The senior companion must accept some of the blame.

Sleep is a blessing if indulged in in moderation. It is a curse if indulged in too much. Therefore, missionaries, “*Cease to sleep longer than is needful.*” (D & C 88:124.)

Repeat Performance

Richard L. Evans



There is a sentence currently quoted which says that "Everytime history repeats itself it does so at a higher price."¹ This would surely seem to be so, for with each repeat performance there are more people and more complexities. But this could well call for a question: Does history have to repeat itself? The feeling that a man must inevitably repeat his own errors—or that mankind must—is founded on a false philosophy—for the Lord God meant men to be free, and did not place them in a pattern in which they must repeat past errors. Indeed, it is for improving upon the past that we have the principle of repentance. If this were not so, there would be little point in the efforts of any of us, and little meaning in the principle of repentance. The Lord God knew that in using our freedom of choice we would make some mistakes. This isn't a justification for mistakes. But it is a justification, if any were needed, for freedom—because men grow in judgment and wisdom and knowledge in making decisions for themselves. No one expects perfection of people. But with repentance and improvement, history need not repeat itself as to its undesirable aspects—nor need we personally repeat our own past errors. And this is a time for each of us individually, and for all of us collectively, to keep some history from repeating itself at a higher price. It requires discipline, work, and an honest wanting to; the overcoming of appetites, of attitudes, of indolence; the will to conquer self as well as adverse outside influences. He who has turned down a wrong road must turn back, or history will repeat itself undesirably so far as he is concerned. He who has an enslaving habit must break it, or history will repeat itself adversely so far as he is concerned. There is always the struggle and the striving. There is always opposition in all things, of light and darkness, of good and evil, of truth and error, with the right and responsibility of choice. This is part of the price of freedom. And always blessedly there is the principle of repentance, with the promise that history need not repeat itself at a higher price, if men will repent, personally and publicly, and change the course and the consequences. But it takes the will and the wanting to, as suggested by these words of an old hymn, with their meaningful message:

"Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to heaven.

"He'll call, persuade, direct aright,
And bless with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind."²

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 1, 1957, Copyright 1957.

(See page 127 for references.)

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(Continued) had been misplaced, but this gave a chance for the British Scouts to come to their assistance. They served the American boys refreshments, permitted them to use bedding and tents, and imparted thereby a greater understanding of the worth of this immense undertaking. In fact, this misfortune was a blessing in disguise since it served as an introduction to the genuine brotherhood that prevailed throughout the entire Jamboree.

Superintendent Curtis speaks in glowing terms of the fine, devoted LDS men who are responsible for these upstanding Scouts of the Church. Included among the leaders were Ivan Call of Ely, Nevada; V. Melvin Brown of Idaho Falls, Idaho; Dr. Harry V. Brooks of LaCanada, California, a member of the Glendale Stake presidency; J. Les Thompson of Tempe, Arizona; Welburn J. Van Orman of Cardston, Alberta, Canada; Stuart G. Wilson of Montreal, Canada; William E. Stebbing of Baltimore, Maryland; and Sylvan D. Warner of South Bend, Indiana. During the time when some of the LDS Scouts were in the hospital with the flu, and during the heavy rainstorms that prevailed at times, these men rendered yeoman service in caring for our young Scouts. One section of the camp had six inches of water on the floors of the tents one night.

Superintendent Curtis and Elder Call were two of the five chaplains stationed at the United States Headquarters at the Jamboree where, with the chaplains of other faiths, they lived with the US contingent leaders in huge tents provided by the United States Air Force. Among the many interesting events of the Jamboree was a reception given at United States Scout Headquarters, where the leaders of other national contingents had a special luncheon with the American Scouts making doughnuts and popping corn. It was the first time many of the visitors had seen or tasted these distinctively American treats. The many thousands of visitors autographed the canvas top on the covered wagon and the Indian tepees.

On the day assigned to the American boys to present the show in the huge area, the 1800 boys, with their smart, bright red Philmont

ranch-type jackets, marched onto the field, accompanied by their own band. A large group dressed and painted like western Indians with appropriate tom-toms and war whoops danced Indian dances, performed with cowboy lariats and blacksnake whips. They really put on a show that took the crowd by storm.

The visit of Queen Elizabeth II and her husband, Prince Philip, was quite a high light to the boys as was the visit of the gracious Lady Baden-Powell, widow of the far-sighted man who founded scouting fifty years before. Her remarks and friendliness will long be remembered.

It was quite an event for American boys to visit historic castles and cathedrals centuries old, to stand on Roman walls over a thousand years old, and to visit the Shakespeare country.

"The whole Church could be proud of these boys," states Superintendent Curtis. "At the Sunday morning services the opening prayer was offered in Spanish by one of our outstanding boys from Uruguay; one of the boys who administered the Sacrament was from Germany. When volunteers were sought for two and a half minute talks, nearly every hand went up, and the talks were filled with scriptural quotations and offered sound gospel doctrine."

The boys thoroughly enjoyed the presence of the missionaries from the Birmingham District. The elders not only bore testimonies but also told what their missions mean to them and further kindled the desire that is found in every Latter-day Saint boy to go on a mission.

One evening a bus was chartered, and a group of our Latter-day Saint Scouts and their leaders went into the Birmingham Branch where the Saints and Scouts jointly entertained each other. The sisters of the branch served the ever-hungry boys with tasty refreshments. "Saints who

have seen elders through the years enjoyed meeting the future missionaries of the Church, and boys whose grandparents came from Britain enjoyed meeting the Saints," said Brother Curtis.

"All of us from the other side of the water now live in Zion because of the courage of our forebears in accepting the not-too-popular message of missionaries," said Brother Curtis. "These boys will now better appreciate their heritage and the rich blessings that are theirs."

Superintendent Curtis, who with Sister Curtis presided over the Western States Mission 1941-45, filled his first mission in the British Isles, 1921-23, under President George Albert Smith, Orson F. Whitney, and President David O. McKay. Elder Curtis thrilled as he visited some of the spots so dear to his memory from that first mission. One of the first things that greeted his eyes in Liverpool, where he had labored for twenty months in the twenties, was two Mormon missionaries on a little pedestal holding a street meeting at the pierhead. Of great interest was his visit to Scotland from which his father emigrated nearly eighty years ago.

The International Headquarters for Boy Scouts is in London, and Major-General Dan C. Spry, CBE, DSO, CD, the director, called a special meeting of his international staff, including leaders from as far away as the Near East, to hear Superintendent Curtis outline the LDS Church program, our problems, and to offer aid and support. General Spry sent letters of introduction to each of the European Boy Scout leaders, anticipating the visit of Superintendent and Sister Curtis to these countries. Brother Curtis reports that in each land, as he introduced the mission president to the national Scout leaders, warm and friendly receptions were accorded them, and expressions were made of



Major-General Dan C. Spry with General Superintendent Elbert R. Curtis standing before a display of LDS Scout insignia.

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"hollow feeling"...



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the
wholesome
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willingness to co-operate. As Brother Curtis met other youth leaders, was interviewed by the press, and made other contacts, he was impressed by the friendly reception everywhere.

"These Scout leaders are aware of the Mormon youth program, and the eyes of the world are upon us," he said. "While youth leaders know that although the United States has less than 6 percent of the total world population and that the United States has 65 percent of the world's Boy Scouts, they were not aware that in our Church we reach as high as 80 percent of our available boys in the Scout movement.

"Most of these nations have economic problems that are reflected in difficulty in meeting the expenses of traveling across town in the middle of the week for Mutual and activities. The six-day work week and six-day school week in many of these places further increase the difficulty, but our mission presidents, their MIA boards, and wonderful district and branch officers are making a tremendous effort to give our young people the MIA program.

"During the past few years LDS youth conferences have been held in many of these missions. These youth conferences mean much to

our young people. They are permitting a girl who may be the only Latter-day Saint girl in her school, and a young man who may be the only Latter-day Saint boy in his town, to meet several hundred of their own kind, youth with the same ideals and standards, at beautiful testimony meetings, Gold and Green dances, picnics, and like affairs. This lets our young people realize that they belong to something of stature and strength, and they take pride in their membership in the Church."

As one mission president expressed it, "Get this MIA athletic and Scout program going, so there will be boys for our girls, so that our young people can associate with our own! If we had just held our own young people, the children of our converts, for the past ten years, how strong we would be in these branches now!"

These wonderful youth conferences in the European missions seem to be directing favorable attention to our people and opening doors for our missionaries. In one national Scout leader's office Brother Curtis found a Book of Mormon on the shelves, in the man's native language, also an outline of a study of the Book of Mormon that had been translated, and this national leader has had our missionaries in his home.

Superintendent and Sister Curtis were privileged in attending an English session in the Swiss Temple with his brother, President Jesse R. Curtis, and his wife, who preside over the Swiss-Austrian Mission. They also visited the French Mission headquarters where his brother-in-law, President Milton L. Christensen, and wife, Alice Curtis Christensen, Superintendent Curtis' sister, preside over the French Mission.

After the hustle and bustle of the very full seven weeks visiting the British Isles, Norway, Sweden, Finland, Denmark, Germany (including the Eastern zone), Switzerland, France, and Holland, using twenty-one separate plane flights, with his feet back on United States soil, Superintendent Curtis said, "I cannot begin to be grateful enough for the blessings of the gospel of Jesus Christ, and the privileges that are ours in this glorious, choice 'Land of the Free,' for the faith and courage of our forebears who listened to the message of the missionaries, who emigrated from their homelands, walked across plains, endured hardships, and handed down to us our great heritage. May we 'of the noble birthright' be blessed with similar courage, faith, and devotion to Carry On!"

Teachers, the Treasurers of Time

(Continued) to your notes. If you are note-bound or book-bound, you may miss the little signs of unrest and lack of interest, not the least of which is the glancing at clocks or watches.

Suggestions for Lesson Preparation

The lessons of the gospel are essentially lessons of attitude and behavior. Facts are merely tools or equipment necessary to establish meanings.

To manage the time of many individuals in a classroom with proficiency requires much time of the teacher in preparation. The facts of the lesson constitute the mechanical framework and are learned through common study.

A finer preparation, the "finish"

preparation, may always be done on time by your doing double duty. While doing manual work, while traveling, during those all too often wasted moments of waiting, the resourceful teacher is preparing not only tomorrow's lesson but also making general preparations for many future lessons through observation of nature and of life and through prayer.

The great teachers constantly employ their time wisely. An inspiring teacher confessed when complimented on the marvelous knowledge of literature which embellished his lessons that he had memorized most of it while guiding a plow. Another who seemed to have an endless repertory of illustrations and stories admitted that most all of them had been gained during time he was doing double duty.

The scriptural injunction "... treasure up in your minds continually the words of life, and it shall be given you in the very hour that por-

tion that shall be meted unto every man" (D & C 84:85), has much significance for teachers of the gospel of Jesus Christ.

Let your mind find constant employment in observation, in meditation, in prayer; then let your hand always be near a pencil and paper to record the essentials of such preparation before they vanish as quickly and completely as time itself.

When our brothers and sisters allot you part of their time as a speaker, as a program director, and most of all, as a teacher, they place at your disposal a portion of their lives. See that you respect the gift. Use it wisely—consider it a treasure. Know, too, that you as a teacher giving of your time in the classroom and out, are giving of your life. That you may give it little by little does not diminish your qualification for the reward that comes to those who willingly give their lives in the service of others.

This 60-Second Quiz Will Save You Money

Q. Why should I save
S & H Green Stamps?

A. By saving these stamps and redeeming your stamp books, you realize a discount on your purchases.

Q. Why do merchants give
S & H Green Stamps?

A. They give stamps as a discount for paying cash. Merchants consider trading stamps a time-tested method of building business—just like advertising, increased parking facilities, give-aways and contests. They have found that S & H Green Stamps increase volume without proportionate increase in fixed costs.

Q. Do S & H Green Stamps
raise prices?

A. No. On the contrary, trading stamps tend to keep prices down. The reason is simple.

Competition in any form is the greatest leveler of prices. The trading stamp is simply one form of competition.

Q. Are trading stamps new?

A. Indeed not. In fact, the Sperry and Hutchinson Company has been in continuous operation for 61 years—more than 40 years in Utah. It's the first and oldest stamp company. Today over 100,000 Utah families save S & H Green Stamps—proof of their popularity and their stability.

Q. Why are S & H Green
Stamps so popular?

A. There is no shrewder shopper than the American housewife. She has found that stores giving S & H Green Stamps offer the same quality and service, and the same or lower prices as other stores. In *addition*, they give her S & H Green Stamps, which she can redeem for valuable merchandise.

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The oldest and most reliable stamp plan. S & H has never failed to redeem a stamp in 61 years

Seek Enduring Happiness

(Continued) worth while, made the following statement to the writer: "If the brethren would like to make me happy, just let them load me on a plane in the morning and send me back to Argentina."

Such enduring happiness, of which many thousands of missionaries can testify, comes not alone to the missionaries but also to their converts.

Recently a woman in the East wrote a letter to the Temple Square Mission asking for information about the Church, indicating that she had been seeking for the truth for fifty-three years and had never found it. After she had read the literature that was sent to her and joined the Church, she made this statement: "I now have a serenity and composure and inner strength and an inward joy which I never before possessed. . . . Do all souls receiving enlightenment exclaim within their silent hearts, feeling compassion for a blind, groping, and grieving world, O suffering world, I come? I come."

From a letter I received from an intelligent recent convert to the Church who had been very active in her own church, I quote the following: "Elder Richards, I was a member of this wonderful Church one year the 5th of February, and I can truthfully say, 1956 was the happiest year of my life. There is hardly a day that passes that something doesn't happen that strengthens my testimony. I only regret that I did not have an opportunity to receive this gospel about thirty years ago. I will just have to be content with doing what I can the rest of my life." And then she outlines the various positions she now occupies in the Church.

While I presided over the Southern States Mission, I received a letter from a woman mentioning the literature of our Church she had read. From her letter I quote the following: "Since I have come to the conclusion that Mormonism is the most wonderful thing I have ever heard of (and I have always thought that I could never be anything but a Baptist), I would like to know what members of your Church read."

"I have studied psychology, philosophy, psychiatry, Christian Science, etc., in search of answers to my own life's problems, but needless to say, the problems remained

unanswered, but now I have hopes." Then she expresses appreciation for the Mormon elders who called at her door and brought the message of the gospel of Jesus Christ.

Occasionally a convert who had experienced such happiness at becoming a member of the Church, through unfavorable conditions and experiences becomes discouraged and his happiness becomes dimmed. This can happen through loved ones turning against him, through loss of friends and in some cases employment because of his having joined the Church, or through sickness, unemployment, or through association with those who have lost the Spirit of the Lord and thus their love of the truth. Just as President Brigham Young once indicated when he said that if we neglect our Sacrament meetings and our prayers, a spirit of darkness will come over us and the Spirit of the Lord will withdraw himself. And this unhappy experience comes to some.

While I was laboring in Holland as a missionary we converted a very fine young man. The girl with whom he was keeping company made him choose between her and accepting the gospel; he chose the latter and finally emigrated to America. And after being here a few years and having some adverse experiences and sickness and not having found a companion he wrote to the young woman with whom he had kept company in Holland, and she proffered to marry him if he would return and give up his affiliation with the Church. He did return, and for a time he did not attend his meetings. After she had borne him two children, he told her that he just couldn't live without the Church, that he was going to return to America, and invited her to return with him. This she refused to do. He told her that the money would be ready any time she wanted to join him, but that he had to go back to his church.

When Sister Richards and I returned from presiding over that mission, we brought that woman and her two children to America with us where she joined her husband and later became a very faithful member of the Church.

Only through our continued activity can we enjoy this enduring happiness which comes from the companionship of the Spirit of the Lord. Jesus understood that the soul

of man had to be fed to keep the Spirit burning within him as evidenced in his answer to Satan who sought to tempt him after he had fasted for forty days:

"If thou be the Son of God, command that these stones be made bread."

"But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matthew 4:3-4.)

King Benjamin told his people that when they were in the service of their fellow men they were in the service of God. (Mosiah 2:17.)

And Jesus said unto his apostles: "... but whosoever will be great among you, shall be your minister: "And whosoever of you will be the chiefest, shall be servant of all." (Mark 10:43-44.)

All of this is in keeping with our first statement of Jesus that his apostles should bear much fruit that their joy might be full and that we can only enjoy what we do; we cannot enjoy what we do not do.

We should therefore remember the words of the Lord in a revelation to the Prophet Joseph in which he said,

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward." (D & C 58:27-28.)

From the *Sunshine Magazine* I quote the following:

"Work is the outward expression of one's ambition, energy, and desire for accomplishment. It is the path over which his desires travel. Accomplishment invariably leads to the threshold of happiness. That is why the diligent worker sings at his task, for he is expressing that which is in his heart. The better he works, the louder he sings; the more joy he finds in his work, the finer his labors."

King Benjamin in exhorting his people told them how they might achieve "never-ending happiness" in these words:

"And moreover, I would desire that ye should consider on the blessed and happy state of those that keep the commandments of God. For behold, they are blessed in all things, both temporal and spiritual;

and if they hold out faithful to the end they are received into heaven, that thereby they may dwell with God in a state of never-ending happiness. O remember, remember that these things are true; for the Lord hath spoken it." (Mosiah 2:41.)

The Editor's Page

(Continued) one in this Church, that if you would be successful, if you would be happy, if you would conserve your strength, intellectual, physical, and spiritual, you will resist temptation to indulge your appetites and your passions. That is gospel truth—indulgence does not strengthen youth or manhood; restraint and self-control do. That is psychologically sound because, instead of expending your energy as animals, self-control gives you more power and energy to expend intellectually and spiritually. Chastity strengthens manhood.

He is unwise who starts out as the Prodigal Son to waste in riotous living that which God has given him in physical manhood and intellectual-ity.

If teachers and other leaders could only appeal to the youth of the land and have them "come to themselves" as the Prodigal Son, before they reach the position of swineherd! What an achievement! I like the phrase, "when he came to himself." Blessed are our young people who or when they "come to themselves" here and now and successfully accept the challenge of a good life.

The Lord has revealed in this day the plan of salvation, which is nothing more nor less than the way to the spiritual realm with a character worthy of entrance into his kingdom. That is the gospel of Jesus Christ, as restored to the Prophet Joseph Smith, and it is complete. It offers to the world peace; but it requires the mastery of animal appetites and passions, and service to our fellow men.

God help us that we as leaders may try to guide those who are wandering away from the flock. God give us power to inspire them with the true ideal of success as contained in another saying of our Savior; "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.)



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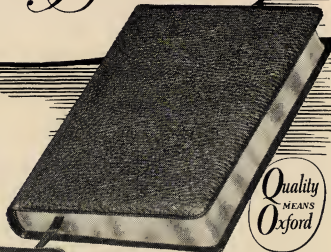
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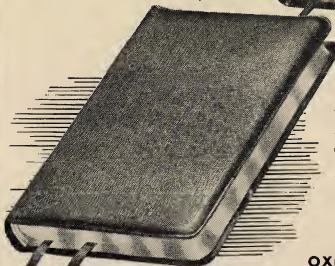
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The Last Supper, The Arrest

(Continued) So earnest was the Savior's prayer and so great was the suffering he was bearing for the sins of the world that an angel from heaven appeared to strengthen him; "... his sweat was as it were great drops of blood falling down to the ground."

Returning to his disciples he found them asleep. Waking Peter, he rebuked him mildly: "What, could you not watch with me one hour?"

"Watch and pray that ye enter not into temptation: the spirit indeed is willing but the flesh is weak."

Again he went back into the garden and prayed: "O my Father, if this cup may not pass away from me, except I drink it, thy will be done."

A second time he returned and found the apostles asleep. Again he went alone to pray "saying the same words" and upon his return he said to his disciples, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners."

"Rise, let us be going: behold he is at hand that doth betray me."

Judas Iscariot knew that the Lord would be in the garden alone with his disciples. Perhaps they had

previously planned to go there or maybe he followed them after they left the Passover chamber, sneaking along, spying on the Lord in the darkness. While Jesus was yet speaking to his disciples, Judas made his appearance with, "a band of men and officers from the chief priests and Pharisees," who came with lanterns and torches and swords and staves to take the Lord.

Judas had arranged a sign whereby he would betray Jesus, "Whomsoever I shall kiss," he told those who gave him the thirty pieces of silver, "that same is he: hold him fast."

But none of this action nor indeed, nothing that was to follow, was or would be done without Jesus' full knowledge and consent. As Judas drew near to kiss him, Jesus said, "Judas, betrayest thou the Son of man with a kiss?" Then turning to the multitude he asked, "Whom seek ye?"

"Jesus of Nazareth," they said.

This was the hour. Jesus now was ready. "I am he," he said simply.

As soon as the Lord spoke, those out in front of the multitude were overtaken with fear, and backing away they fell to the ground. Jesus could easily have escaped had he desired to do so. Again he spoke: "Whom seek ye?"

"Jesus of Nazareth," they repeated.

"I have told you that I am he:" Jesus said; "if therefore ye seek me, let these go their way." He was speaking of his disciples and indicating to the mob that he alone was being sought and that his followers should not be arrested.

Finally the officers mustered enough courage to lay hands on Jesus and started to take him. Then Simon Peter drew his sword to protect his Master, and with a quick stroke cut the right ear off a servant of one of the high priests.

Turning to Peter Jesus said, "Put up thy sword unto the sheath: the cup which my Father hath given me, shall I not drink it?" He then touched the ear of the wounded man and healed him.

To the chief priests and the captains of the temple and the elders which were come to him, Jesus said, "Are ye come out, as against a thief, with swords and with staves to take me?"

"I was daily with you in the temple teaching, and ye took me not; but the scriptures must be fulfilled." Then they arrested the Savior and took him away.

All the disciples, fearing that they too might be arrested, forsook him and fled.

Next Month: *The Trial and
Crucifixion*

To Be a King

(Continued) "Our common ancestor, King David, expressed my thoughts, 'The Lord is my shepherd; I shall not want.'"

"No, she shall not want." It was the giant Hassan who spoke. He had come to the door unannounced. Reluctantly this man had left David's service when his former master's riches had been distributed, and later had allied himself also with the followers of the Master.

Before sunrise one morning David and Ruth, Haran and Martha, and Elihu departed on foot from Jericho, taking the road leading to Jerusalem. Elihu considerably led the way, leaving the oppressed men and their wives to follow. There are moments so sacred that words seem unhalloved, and scarcely one was spoken.

At the appointed place the final embrace was given. Ruth said good-

bye valiantly, attempting to smile. Martha was not less heroic.

David and Haran had entered upon their labors as exponents of the

RETURN

by Solveig Paulson Russell

Don't hesitate to go, Snow;
Don't cling to the brown earth
fearfully.

Flow softly from the little hills
And gently, gladly into rills,
And seep deep where seeds lie
waiting.

You'll not dissolve to nothing,
snow!

In liquid form your fingers go
To raise the green earth's
loveliness.

Oh, you will not be lost or seen
no more;

You will come blooming back
Through Spring's jade door.

doctrines taught by the Lord Jesus Christ.

Because of his constant traveling, word from the simple home maintained by Elihu, Ruth, and Martha seldom reached David. When it did come, it always brought joy.

Months passed thus. During that time David preached Christ and him crucified. To him it was no hardship, for that spirit of exaltation which accompanies service to fellow men had come to him sufficiently often to make him forget the difficulties. But he knew that many dark and lonely days had come to Ruth, days of toil and privation, not lightened as his days were by the joy which comes to one who is bringing souls to the Master.

They had not seen each other since their parting on the road, and the joy a father feels in looking into his son's face was unknown to him.

In one of his letters Father Elihu wrote: "As Ruth watched the sleep-

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Union Pacific Railroad



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ing infant last evening, we commented on the peace he had brought into our little home, and she knelt by the cradle in fervent gratitude for this great gift.

"You will see a change in her. Much of the girlishness has vanished from her features, but in its place is the beauty of motherhood, making her even lovelier. Her hands, which were once soft, are now roughened by toil, and her clothing is plain and almost coarse. But happiness radiates from her whole being in anticipation of seeing you soon."

Not many days after the receipt of this letter, David was able to dispatch the following:

"My Beloved,
"Opportunity is afforded me of sending this note. The messenger is in haste, hence this brevity. Rejoice with me, my sweet and patient Ruth, in the knowledge that I will see you within a short time and shall remain in your vicinity indefinitely. Does mortal live so gifted that he could describe my feelings at thought of again seeing you and beholding for the first time our babe? If so, I should like to borrow his talent, mine being wholly unequal to the task."

Elihu met David at the gate of their humble home and detained the man he loved so intensely only long enough to clasp him to his bosom. "Go into the house," he said. "They are waiting."

There was an eager step at the door. For a moment husband and wife thought only of each other, and then Ruth, with all the pride of a queen and a mother, exclaimed, "Oh, David, look at our son!"

His countenance glowing, David murmured, "Our son. Yes, our son!" And with hands nearly trembling, he lifted the sleepy infant from its crib. As Ruth pressed close, David held the new life, cradled it in his strong arms, shook his head in wonderment. At length he spoke: "In this babe's veins runs the blood of kings. Had it not been for a chance meeting with a humble carpenter, he too might have one day held a throne. But . . . our son will be rich—yes, richer by far than earthly kings, for he will have the gospel of Jesus Christ!"

Morning sunlight was surging through the windows, filling the room in a golden, almost celestial radiance.

(The End)

A living, moving kind of gratitude

Richard L. Evans



Great among the great qualities of character is the great gift of gratitude. Gratitude makes all service, however onesided, seem satisfying. It is sobering, or should be, to each and all of us to consider how much of the hours and effort of others

has gone into the making of all of us: the time others have taken to feed us, to teach us, to care for us in illness, to nurture us in health; to provide the clothing we wear; to preserve the freedom we have; to make the music we hear, the books we read, the tools and all the tangibles that are ours; the very houses and buildings in which we live our lives. All this, and so much else unmentioned, others have done for us, others from the far past even down unto the nearest present. We are the inheritors of so much more than we can calculate. And one measure of our gratitude would be our willingness to work, to serve, to pass on to others such things as we ourselves have received. Of course, children cannot serve parents in precisely the same way that parents have served children. They cannot nurture them in infancy. They cannot teach them through the years of youth. But children can do much for parents, in living honorable lives, and in cherishing and caring for them and making them feel wanted and appreciated in the later years of life. And what they cannot pay directly to parents, they can pay in part to another generation, to their own children and others, to give them stable homes and warm hearts and a sense of being wanted. The patient cannot in turn administer medicine to the doctor; nor the student turn around and teach the teacher; nor we ourselves do for the Lord God what he has done for us. But we can do our best to show our gratitude by keeping his commandments, and doing unto others what we ourselves can do. Gratitude must be a living, moving, doing kind of gratitude, much more than a passing and perfunctory expression of appreciation. In every community and country, in every organization and institution, there is work to be done, with long hours of effort. In every household there is the daily doing of drudgery, of many tedious routine tasks. And often lightly we go our way, leaving someone else to do what needs to be done. And whenever we dodge a duty or run from responsibility or deliberately avoid doing our share of the tedious or inconvenient tasks, we would well recall these two questions suggested by an eminent public servant who recently left this life: "If not by me—whom?"²¹ "If not now—when?"²² As to all the things that need doing, which someone has to do: "If not by me, whom?" "If not now, when?" And our willingness to pass on payment in part for what we have received from the past, will be the best evidence we can give that we earnestly have in our hearts the great gift of gratitude.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, November 24, 1957, Copyright 1957.

(See page 127 for references.)

FEBRUARY HUSH

by Maude Rubin

The creek lies still and cold as
jade
Beneath the pewter sky.
No sun-rich hum through apple
boughs,

No bird lifts whirring wing.
But when a crocus candle-flame
Shines out against the snow,
The willow puts on velvet shoes,
Tiptoes to waken spring!



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Your Question

(Continued) the face of the earth, and also among all nations.

"And behold, there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of the tribes have been led away; and they are scattered to and fro upon the isles of the sea; and whither they are none of us knoweth, save that we know that they have been led away.

"And since they have been led away, these things have been prophesied concerning them, and also concerning all those who shall hereafter be scattered and be confounded, because of the Holy One of Israel; for against him will they harden their hearts; wherefore, they shall be scattered among all nations and shall be hated of all men."⁵

There are several passages in the Book of Mormon which speak of this scattering, likewise in the Old and the New Testaments. It is unnecessary to mention all of these. The Lord has promised that these scattered members of the house of Israel shall in the last days be gathered. They shall come back from their long dispersion to inherit the lands of the covenant in the due time of the Lord and no mortal hand or power can stop them. When visiting the Nephites the Lord said to them: "And verily, verily, I say unto you that I have other sheep, which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about whither I have been to minister.

"For they of whom I speak are they who have not as yet heard my voice; neither have I at any time manifested myself unto them.

"But I have received a commandment of the Father that I shall go unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold and one shepherd; therefore I go to show myself unto them."⁶

One of the most interesting and significant parables ever written is that revealed to Zenos and recorded in the fifth chapter of Jacob in the Book of Mormon. It is a parable of the scattering of Israel. If we had the full key to the interpretation, then we would have in detail how Israel was transplanted in all parts of the earth.

Thus through this scattering the Lord has caused Israel to mix with the nations and bring the gentiles

within the blessings of the seed of Abraham. We are preaching the gospel now in all parts of the world, and for what purpose? To gather out from the gentile nations the lost sheep of the house of Israel. It is

by this scattering that the gentile nations have been blessed, and if they will truly repent they are entitled to all the blessings promised to Israel, "which are the blessings of salvation, even of life eternal."

Better than any later hour

Richard L. Evans



We all live with some uncertainties; we all at times fear failure; we all worry about many things that haven't happened; and we all have regrets about some things that have happened. And as a year comes close to its closing, there is lingering in the minds of most of us some thoughts as to what we have done and what we have failed to do. These thoughts linger in the background of our lives no matter how fast and feverish the pace of this absorbing season. Some have had losses, accidents, illness; some, loss of loved ones; some, discouragement and disappointment. It is always so. Life is never always altogether trouble free for any of us. But this we all must admit: that much of what we might have worried about hasn't happened; much that could have occurred in the events of the world and in the affairs of men hasn't happened. In the words of one eminent observer: "The Creator and Preserver . . . has brought us by a way that we did not know to the end of another year"—a way through which we have survived, with so much to be thankful for. True, we have troubles. Every generation has had—and every individual also. As the parents in one of Thornton Wilder's plays said of the coming marriage of their son: "Yes, they'll have a lot of troubles, . . . Everybody has a right to his own troubles."² We cannot spare ourselves, or anyone else, all adverse events. (Nor can we legislate ourselves into or out of everything we want to, until men personally are willing to repent and improve. If in this year we have learned this one lesson, we should be grateful for it.) Sometimes those who are older say to the young: "It's too late for us, but you do differently." But none of us at any age—or at any time of year—should assume that it is too late to improve upon the past. It may be too late for some things, but so long as a person has any part of a year—or a step left to take, or a day left to live, he can improve upon the past. Indeed, any present time is better than any later hour for repentance and improvement. And while there is yet a little left, it is a better time than later to turn toward whatever we should turn toward: not more mistakes, not more misunderstanding—but to turn, if need be, from what we should have done to what we yet should do—grateful for what we have, and also for much that hasn't happened.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, December 8, 1957, Copyright 1957.

(See page 127 for references.)

On the Bookrack

(Continued) The Godhead, Apostasy from the Way of the Lord, The Restoration of the Gospel, The Book of Mormon, the First Principles of the Gospel, the Plan of Salvation, Call to Repentance. One of the good features of the book is that it has an index.—M. C. J.

THEY KNEW JESUS

George W. Cornell. William Morrow & Company, New York. 1957. 288 pages. \$3.00.

This book is a stirring reiteration of the New Testament story through the biography of twenty-four of Christ's contemporaries during the time they were most moved by his entrance into their lives. The pictures of these people become cameo-clear in their fine etching by the author.—M. C. J.

Melchizedek Priesthood

(Continued) can use to keep a running account of the status of every quorum. It shows at a glance the activities and progress of one quorum for one year. A quorum or a committee secretary can keep it up to date with very little effort. One sheet is sufficient for one quorum for one year. Use a separate sheet for each quorum. Have the secretary of the stake Melchizedek Priesthood committee keep a set for the use of the committee. A postcard to the General Priesthood Committee, 47 East South Temple Street, Salt Lake City 1, Utah, will bring sufficient copies for your stake for one year.

2. A second way for stake Melchizedek Priesthood committees to keep informed of the details of administration and the problems of each quorum is to call in the quorum presidency each quarter for a special report and instruction meeting, using this form as a basis for analysis and constructive comments. From thirty to fifty minutes should be allowed for each quorum presidency to meet with the stake committee alone so their problems may be presented and detailed help given. These meetings—now getting excellent results in many stakes—are in addition to the regular stake priesthood leadership meetings.

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Smart Shopping in Modern Textileland

by Lucile L. Trost
BYU Department of
Clothing and Textiles

Wardrobes of quality and harmony for the whole family—or closets full of white elephants. Between these we choose by the way we shop for clothing.

Adequate and becoming wardrobes are not haphazardly obtained any more than good nutrition is ours without forethought and planning. Especially is this true in a family where careful, organized use of the clothing dollar is essential if Dad's income is to stretch.

Wise buying pointers, the fundamentals of economy and good taste, have always been important in purchasing clothes, but in recent years they have taken on additional significance because a multitude of new fabrics and finishes have brought to the textile scene greater versatility, durability, and ease of care. They have brought greater complexity, too, but what is more important is that they can insure more successful, satisfying buying. Today's consumer, more than ever before, is finding the precise garment she wants in terms of care and wear properties, budget, and other considerations.

Fundamental to the wise handling of that shopping dollar is, of course, budget, an essential of good home management. Into harmony with budget, which tells us how much we can spend on clothing, we must bring our needs, and need of course must be considered in terms of the number to be clothed.

These factors vary greatly from family to family, and each will solve them differently. The essential thing is that they be solved so that the housewife headed downtown knows what she will spend, for whom she will spend it, and about how long her purchases must last.

Some families successfully ease the strain in harmonizing budget, need, and number by the "rotating" clothing dollar system. In most families, for example, everyone cannot have a new winter coat every year



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TUNA ALMOND CRISP

made with
better blending Morning Milk

or even every other year. If the replacement of clothing is carefully planned so that some members of the family have a coat one year, others the next year, or the next, it is more often possible to purchase top quality. Quality of course is basic in this plan because quality goods wear well and look better for a longer time.

A woman who sews can further ease the strain on finances by making a coat for one of the children from hers or Dad's old one and buying only one new coat. Two spirits are lifted and two needs filled.

Children's clothing, of course, costs less and is outgrown sooner. This and many other factors, such as the activities in which each family member is engaged, must go into planning that clothing dollar.

When it comes to the actual selecting and buying, the wise shopper is the one who is always mindful of the following as they apply to what she intends to purchase: use, wear, style, size, brand name, and label information.

Use—The way a garment is to be used directs the housewife in her decisions. If absorbency is important, a man-made fiber would probably be less desirable than cotton, wool, or linen. My son's feet perspire so much he is not comfortable in 100 percent nylon socks, so

TUNA ALMOND CRISP

(Makes 4 servings)

- | | |
|---|---|
| 1/4 teaspoon salt | 3 cups slightly crushed Clover Club Potato Chips |
| 1/4 teaspoon pepper | 1 1/4 cups (10 ounces) cooked green beans* |
| 1/4 teaspoon marjoram | 1 cup (8 1/2 to 7-ounce can) well-drained chunk tuna |
| 1/4 teaspoon dry mustard | 1/2 cup sliced almonds |
| 1 1/2 cups (large can) undiluted Morning Milk | 1 cup (4 ounces) grated, process type American cheese |
| 2 tablespoons lemon juice | |

Combine salt, pepper, marjoram, dry mustard and Morning Milk. Slowly add lemon juice, stirring constantly. Place 2 cups of Clover Club Potato Chips in 8-inch baking dish. Arrange green beans, tuna, almonds and grated cheese in alternate layers. Pour milk mixture over all. Top with remaining Clover Club Potato Chips. Bake in moderate oven (350°) 20 to 25 minutes. Serve immediately.

* If desired, cooked asparagus or broccoli may be substituted for green beans.

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I buy cotton with nylon reinforced heels and toes. My daughter much prefers nylon stretch anklets, since her feet can take this lack of absorbency. In buying work clothes, the use would indicate need for rough washing and high-heat ironing, which would generally rule out man-made fabrics. A child's sweater, which requires frequent laundering and quick drying, indicates a synthetic fabric. Cotton items which will be washed often should always be bought with an eye open for the pre-shrunk or Sanforized label.

Wear—This would seem to be always of major importance; however, if a garment is to be worn infrequently, or for shorter periods of time, moderate or lower quality is often satisfactory.

Clothing which will give long wear is characterized by strong seams (the smaller the stitches the better), adequate material cut into the garment so that it fits comfortably, a firmly woven fabric, and a "finished" look—inside and out.

Anticipated wear for fabrics is accelerated in the factory by means of machines, and results which would take months or even years to simulate in ordinary wear are obtained by manufacturers in a few weeks. Information gleaned from these experiments usually appears on labels. A helpful, informed sales person can give further clues to a fabric's potential wear.

Nylon hosiery chosen with wear in mind will give several extra days of service. Fifteen denier is the stocking most bought because it is usually the one offered when no specific denier is asked for; yet, barring those snag and run accidents, twice the wear can be expected from a twenty denier than from a fifteen denier. A pair of thirty denier hose will often wear as long as two to six months. For casual and around-the-house wear, some women like forty, fifty, and even sixty denier, which give up to a year's wear.

Two kinds of filaments are used in nylons—monofilament (one thread) and multifilament (more than one thread). The denier tells the number of threads used. Ten, twelve, and fifteen denier hose are all monofilament, which means that there is only one small thread to guard against snagging. Twenty denier and all numbers above indicate

multifilament threads were used. The greater the denier number the more threads used. When silk stockings were the vogue, the most luxurious were comparable to today's thirty denier nylons. Sheer stockings such as we now enjoy were unheard of.

Style—A garment which is greatly out of style is rarely a bargain. Children's and men's clothing styles are quite well stabilized, but in women's clothing fads come and go so rapidly that sometimes the manufacturers haven't time thoroughly to test the wearing quality of their fabrics, and not until complaints come in do they know much about some garments. The opposite is true of children's clothing, where reputable manufacturers thoroughly test all items.

Men's shirt styles nowadays vary as much in fabric as in pattern. With several fabrics to choose from, use and need are our best guides. Still the favorite, cotton holds up best for rough laundering and ironing, man-mades offer drip-dry convenience, and nylon blends offer ease of care and durability.

Size—Although all sewing pattern companies recently stabilized their sizes, little has been done to stabilize ready-to-wear sizes from one manufacturing house to another. The problem is further complicated by the element of flattery because many manufacturers intentionally make female sizes larger than standard so that the consumer feels she wears a smaller size than she actually needs. Overhearing a woman say one day that she had spent a considerable sum to have a size fourteen suit altered and what alterations had been made, I asked her if a size sixteen wouldn't have fit her better.

"Oh, yes," she said, "the sixteen fit me perfectly, but I've never worn anything larger than a fourteen in my life!" It is difficult for manufacturers and retailers to eliminate sizing problems against some consumer attitudes.

Children's clothing also presents sizing problems because many manufacturers still size according to age even though children of the same age vary a great deal in size. A new system of sizing children's clothing has been developed by the Human Nutrition and Home Economics Services of the US Department of Agriculture, who found that height, weight, waist, and hip measurements are the best guide.



Thirteen-year-old does lots of home cooking

Mother and Daughter Win Cooking Awards

Last year Mrs. Hoyt Palmer and daughter, Myrla, entered cooking competition in a big way—they entered at two fairs. And they won awards at both the Salt Lake County Fair and the State Fair. Mrs. Palmer took a total of 52 while Myrla won 19.

Busy Mrs. Palmer not only has a family to care for, but a teaching job as well. However, she gets plenty of cooking help from Myrla. And, of course, Fleischmann's Active Dry Yeast is a big help to them both. "It stays fresh right in the cupboard," says Mrs. Palmer. "And it's easy to use," adds Myrla.

When you want to serve something special—what goes over big? A yeast-raised treat! If you make yours at home, use Fleischmann's Active Dry Yeast—prize-winning cooks say it's the best. And *convenient*—keeps on the shelf. You'll find it *easy* to use, too. Get Fleischmann's Active Dry Yeast—and look on every "Thrifty Three" strip for a "Yeast-Riz" recipe.



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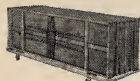
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Many manufacturers have adopted this method.

It is best to take a child to try on clothing or if this is impossible to carry his measurements.

Brand names—Sometimes these can be very helpful guides to quality. Whether or not they are depends of course on the individual consumer and her past experience.

Labeling—It would be difficult to overestimate the importance of labels, both those in the garment and those of brightly colored cardboard which too often get thrown away with the sales slip. The wise homemaker will keep the detachable labels in a file, indicating on each the garment from which it was taken, so that come washing or ironing time there is no guesswork. When a label says "drip dry," it means that part of the process of treating the garment after ironing is to allow water to drip through the fabric, which process largely replaces ironing. The homemaker who, ignoring the label, wrings a drip-dry garment by hand or puts it through a wringer, makes wrinkles which even ironing will sometimes not remove. She has done away with the very convenience which the garment was manufactured to give her.

Informative labeling is essential to intelligent buying, and although labeling is still far from perfect, progress is being made. Under one plan being encouraged among manufacturers, the color of labels would be uniform throughout the industry and would indicate the care in laundering required. A green label would indicate—washable at 160° F.; an amber label would indicate—hand washable at 105° F. or wash with care; and a red label would indicate—dry-clean only.

The following terms are among those most commonly appearing on labels.

Balanced fabric is fabric in which the size and the number of yarns per inch in the warp (lengthwise yarns forming basic structure) is about the same as in the filling (crosswise yarns).

Chromo dyes are dyes for which a chrominum compound is used as a mordant (a substance which combines with dye to produce a fixed color). Colors are not as bright as acid dyes but are faster.

Chromospan is a trade name given to a color-fast process in which viscose and acetate fibers are given a solution dye to insure complete permanent color-fastness to light, atmospheric fumes, perspiration, crocking, and cleaning fluids.

Color-fast refers to the resistance of a dyed fabric to color-destroying agents such as those mentioned above.

Combed yarn is yarn which in addition to being carded has received further paralleling and cleaning treatment to produce a smoother, more uniform, lustrous yarn. Combing removes the shorter fibers.

Crease-resistant is a term applied to fabrics treated with resins which give them resistance to creasing and crushing. This finish is usually employed on cotton, rayons, linen, and blends.

Embossed fabrics have raised or projected surface figures or designs, which have usually been produced by engraved, heated rollers. Washing, steaming, water spotting, or dampness tends to remove an embossed design.

Everglaze is a trade mark for a family of quality products, a guarantee to the consumer that the individual fabric is of fine quality with durable, washable luster, controlled porosity, spot, soil, perspiration, and wrinkle-resistant properties, and shrinkage control to two percent. Everglaze fabrics have also been stabilized against stretching. No starching is needed.

Needlized is a trade name used on one brand of eighty-square percale and refers primarily to the removing of properties of a fabric or finish which offer resistance to the needle.

A **fast dye** is a dye that does not change appreciably during the life of the material on which it is used. (Labels should indicate more than "fast dye," specifying to what the dye is fast.)

Mercedized refers to a finish given to cotton to improve its luster, strength, and dye affinity.

A **permanent finish** is a finish that is not destroyed in dry cleaning or laundering.

Pre-shrunk refers to a finishing treatment given a fabric to prevent or reduce shrinkage in laundering. Pre-shrinkage may be by impregnation or by mechanical or chemical means.

Residual shrinkage is the shrinkage property remaining in a fabric after it has undergone shrinkage.

Sanco-400-Finish is the trade name for a process designed to impart to rayon fabrics washability, crease resistance, color fastness, and shrinkage control within two percent.

Sunforized refers to a mechanical pre-shrinking finish given mainly to cotton fabrics to reduce subsequent laundering shrinkage. When properly controlled, Sunforized fabrics will not shrink more than one percent in laundering.

Spot and stain resistant means that material has been treated to resist spots and stains.

Sunfast materials are those which will not fade under normal exposure to sunlight. (Since no fabric is absolutely sunfast the term is somewhat misleading. Sun-resistant better describes this property.)

Tebilized is a finish applied to many fabrics to give them resistance to creasing, musing, and crushing, as well as better recovery from wrinkles during wear.

Should purchases fall short of the promised performance even though the consumer has closely followed label directions, it is her responsibility to notify the retailer, who in

turn reports to the manufacturer. Honest consumer reports are the surest way toward better labeling, more uniform sizing, and the solving of other problems in the textile industry.

To the homemaker the wonderful new world of textiles offers this challenge: Learn to understand us; use us; and our possibilities are limitless.



ARE YOU, TOO, ALLERGIC TO WHEAT?

by
Edna M. Smith

After suffering from a rash for quite some time, I went to a skin specialist for tests and found that, of all things, I was allergic to wheat! Before me I could see all the good things that I might still cook for my family, without being able to eat them. Let me say here, I have a good appetite, and I like variety in my meals. Since I am also allergic to other foods, I saw a good many uninteresting meals ahead.

The only flour I can use is rye. I searched through all my recipe books and found only one recipe that was made of all rye flour. I have found that rye flour is heavy and not easy to cook with, unless used in combination with wheat flour, but I cannot use wheat flour even in small quantities. I have also found that rye flour needs more baking powder or soda and a little more liquid than one would use with wheat flour. By the trial and error system, I have improvised several recipes in which I now use all rye flour and have come up with enough recipes to give a variety. I wish to pass these recipes on to others who have found themselves, or some other member of the

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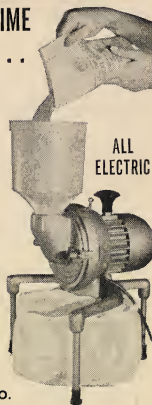
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family, in a predicament similar to mine.

Rye Fruit and Nut Bread

2 cups rye flour
4 teaspoons baking powder
½ teaspoon salt
½ cup sugar
½ cup nut meats
1 cup seedless raisins
1 tablespoon grated orange rind
1 egg
1 cup milk
2 tablespoons melted butter or shortening

Grease 8x5x3 inch loaf pan thoroughly. Measure flour, baking powder, and salt into sifter, sift together into mixing bowl. Add sugar, nuts, raisins, orange rind. Mix well. To beaten egg add milk and melted butter, add to flour and fruit mixture, mix just until blended. Pour into greased pan and allow to rise 20 minutes. Bake in moderate (350° F.) oven 50 minutes.

Rye Ginger Cake

½ cup shortening
¾ cup sugar
1 cup molasses
1 egg
1 cup hot water
1 heaping teaspoon soda dissolved in the hot water
3 cups rye flour
1 teaspoon ginger
½ teaspoon salt
¾ cup raisins

Cream shortening and sugar, add molasses, beat in egg, then soda and water. Sift dry ingredients, add gradually to creamed mixture. Add lightly floured raisins. Fill well-greased large loaf pan slightly more than half full. Bake in 325° F. oven one hour 30 minutes.

Open-face Rye Cookies

Filling:
2 teaspoons flour
½ teaspoon salt
½ cup sugar
½ cup hot water

1¼ cup raisins
¾ cup candied fruit peel

Stir together first three ingredients in small saucepan, gradually add hot water and boil 5 minutes. Add 1 cup of raisins, boil 3 more minutes. Remove from heat, add rest of raisins and candied fruit peel. Let cool.

Dough:

¾ cup shortening or butter
1 cup sugar
1 egg
1 teaspoon vanilla
¾ cups rye flour
½ teaspoon salt
4 teaspoons baking powder
¼ cup milk

Cream shortening and sugar, add egg and vanilla. Mix dry ingredients, add alternately with milk. Roll thin, cut with fancy-shaped cutter, place on baking sheet with small amount of filling on each cookie. Bake in moderate (375° F.) oven 15-20 minutes, or until lightly browned.

Spiritual Values in Washington and Lincoln

(Continued) hear his prayer. He will, Hannah, thee may rest assured he will."

Washington attributed the success of the American cause to divine interposition. He once wrote:

"It having pleased the Almighty Ruler of the Universe to defend the cause of the United American States, and finally to raise up a powerful friend among the princes of the earth, to establish our liberty and independence upon a lasting foundation; it becomes us to set apart a day for gratefully acknowledging the divine goodness, and celebrating the important event, which we owe to His divine interposition."

Edwin Markham recognized his dependence on the divine in the following tribute:

"His trust was in the Ruler of events—

In Him who watches. He could say,

"The ends
Are in God's hands. I trust,
But while I trust I battle." In this creed,

His soul took refuge and his heart found rest."

This great statesman's fame rests upon the fact that he achieved his country's independence by the sword; maintained that independence in time of peace; and established the principles of democracy, liberty, and freedom in an enduring frame of constitutional government. Lafayette said of him: "Never did I behold so superb a man."

Abraham Lincoln, on the other hand, is honored not as a founder but as the savior of the experiment in liberty. So engrossed was he in saving the Union that he once said that if he could save it by freeing every slave he would do so, and that if he could preserve it by retaining slavery he would do that too. He is honored not only for his love of liberty and of the common man, but also for his honor and integrity.

Lincoln led a rich and inspiring life. His reliance upon God is revealed in the following heart-touching words with which he bade farewell to his fellow citizens of Springfield, Illinois, on February 11,

1861, when he left for Washington to take his oath of office:

"I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance, I cannot fail. Trusting in Him, who can go with me, and remain with you, and be everywhere for good, let us confidently hope that all will yet be well. To His care commending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."

In his "Meditations on the Divine Will" he emphasized the fact that God determines the destiny of nations.

"The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be, and one must be wrong. God cannot be for and against the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party; and yet the human instrumentalities, working just

as they do, are the best adaptation to effect His purpose."

He developed this same idea on the occasion of his second inaugural address.

"The Almighty has his own purposes. Woe unto the world because of the offenses! For it must needs be that offenses come; but woe to that by whom the offense cometh! If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled up by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said 'The judgments of the Lord are true and righteous altogether.'"

On another occasion Abraham Lincoln stressed the fact that God rules in the world.

"I think that He means we shall do more than we have yet done in furtherance of his plans, and He will open the way for our doing it. I have felt his hand upon me in great trials and submitted to His guidance, and I trust that as He shall further open the way I will be ready to walk therein, relying on his help and trusting His goodness and wisdom."

Lincoln often went to God in prayer. He was a regular attendant at the Presbyterian Church in Washington, D. C. He usually sat alone in the pastor's room, from which he could hear the services without being seen. Lincoln had a deep and abiding faith in God and a keen interest in God's children.

The deep and abiding spirituality of these two great leaders made it possible for them to render unselfish service to humanity. In doing so, they have given the world a supreme example of the dignity of man at his

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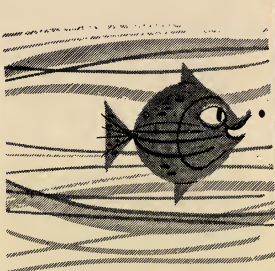
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The essence of all that Christmas is

Richard L. Evans



Among the several sides of this season, there is one that is the essence of all that Christmas is. By its very name (and by much more) Christmas is a commemoration of the birth of Jesus the Christ—our Savior—the only begotten of the Father in the

flesh; who came to earth and died, and literally was resurrected, and did for us what we could not do for ourselves, and so assured us everlasting life. Accept it or not, rationalize it or not, or wave it away if you will, yet Christmas without this cause, without this conviction, is devoid of that which most makes it all that it is. It is true that the peace on earth of which the angels sang is not so solidly assured as we would wish it were. It is true that there are fears and threats, and arrogance and evil, and selfishness and conceit. It is true that many are beset with misgivings inside themselves and with fear of forces outside themselves. It is true that some are downhearted and discouraged; that some are sorrowing and some sick; that some have lost those they love. It is true that there are grievous personal and public problems, and issues so serious as to be frightening for mere men to try to solve or decide. It is true that men and nations too frequently have failed to heed the voice of the Prince of Peace. But it is also true that there are some blessed assurances, among them this: that he who sent his Son, not to condemn but to save—he who is the Father of us all, who made us in his own image—will not let his eternal plans and purposes be overridden by the arrogance and evil of misguided men. And among the greatest gifts of Christmas are the comfort and courage that come with this conviction. Let it be a time for the sweet gathering together of families and friends. Let it be a time of cleaning out old errors and false attitudes, and gossip and grudges, and envy and indolence, and thoughtless acts and utterances. Let the spirit of him whose day it is move upon us with its kindness and consideration, with less of cynicism, less of frustration, less of despair, and more of the courage and comfort that come with the keeping of his commandments; more of repentance followed by the blessed quieting of conscience. Against all outward and inward storms, amidst all the confusion of men and weapons and words, let us take this assurance unto our souls this Christmas, with these, his own words, and add them to the greatest of his gifts: "Let not your heart be troubled: ye believe in God, believe also in me."¹ Let us witness, with the very sweetness of repentance and peace inside ourselves, our conviction that these things we celebrate are so—and witness with the words of Job: "... I know that my redeemer liveth, . . ."² Thus may we keep Christmas.

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(See page 127 for references.)

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FOOTNOTES AND REFERENCES FOR ARTICLES:

Your Question

*Abraham 2:8-11.
*Moses 5:13.
*Abraham 1:18-19.
*Acts 2:5.
*1 Nephi 22:3-5.
*3 Ibid., 16:1-3.

The Last Supper—The Arrest

Scriptural references for "The Last Supper, the Arrest," page 95, appear in Matt. 26, Mark 14, Luke 22, and John 13-14, 17-18.

The Spoken Word

Better than any other hour

*Wilbur L. Cross, former Governor of Connecticut.
*Thornton Wilder, *Our Town*.

Repeat performance

*Author Unknown.
*William C. Gregg.

A lying, moving kind of gratitude

*Arthur Lagneau, Past-President of Rotary International.

The essence of all that Christmas is

*John 14:1.
*Job 19:25.

QUESTION-NAIRE

by Beulah Huish Saddle

Where is the spring
That lies in wait
Behind the winter's
Tightened gate?

How cry the ragged waterfalls
Lending their songs
To mountain walls?

Where is the height
Of summer sky
That lifts to let
A bluebird by?

Where is the purple twilight's
Pledge that borders on
The autumn's edge?
That brings to view
A flaming pen—
Crosses her "t"
And wonders when?



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The Last Word

Three things must a man possess if his soul would live,
And know life's perfect good—
Three things would the all-supplying Father give—
Bread, Beauty, and Brotherhood.

—Edwin Markham

Cheerfulness and content are great beautifiers and
are famous preservers of youthful looks.

—Charles Dickens.

Do your best, and rejoice with him who can do it
better.



“Do you know, there’s something funny about this
business of speaking ill of other people? Point your
finger at me.”

The friend did as he was bid.

“Now, what are your next three fingers doing? They
are pointing right back at you, aren’t they? You see,
I can’t help but win, three to one.”

That’s a good trick to remember when you want
to avoid getting upset. Remember that for every
finger pointing at you, there are three pointing at
whoever is attacking you.

No life can be pure in its purpose and strong in its
strife and all life not be purer and stronger thereby.

—Owen Meredith in *Lucile*

A thankful heart is not only the greatest virtue, but
the parent of all the other virtues.

—Cicero

Wherever there is a human being, there is an op-
portunity for kindness.

If you want success, find out what you like best,
and then stick to it.

If any dull day comes, plan to make the next one
brighter.

The race of mankind would perish did they cease
to aid each other. We cannot exist without mutual
help. All, therefore, that need aid have a right to ask
it from their fellow men; and no one who has the
power of granting can refuse it without guilt.

—Walter Scott



Sorrows are our best educators. A man can see
farther through a tear than through a telescope.

The best portions of a man’s life are his nameless,
unremembered acts of kindness.

—Seneca

If you want to teach a fellow something, you must
first make him want to learn it.

A Confession

You’re only a boy; just a bit of a lad.

I guess I expect too much.

But it’s mainly because I assume you’re a man
That I look for behavior as such.

A man’s religion is not his private property—unless
he shares it he hasn’t any.

If all else fails, follow directions.

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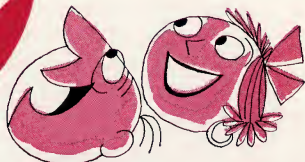
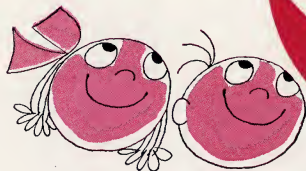
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